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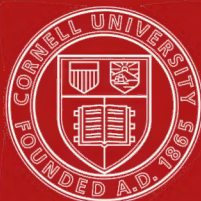
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DEMOSTHENES
SPEECH AGAINST MEIDIAS

KING

HENRY FROWDE, M.A.
PUBLISHER TO THE UNIVERSITY OF OXFORD



LONDON, EDINBURGH, AND NEW YORK

DEMOSTHENES

SPEECH AGAINST MEIDIAS

WITH INTRODUCTION AND NOTES

BY

JOHN R. KING, M.A.

FELLOW OF ORIEL COLLEGE

PART I.—INTRODUCTION AND TEXT

PART II.—NOTES

Oxford

AT THE CLARENDON PRESS

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PREFACE

THE text of the present Oration has been revised by Mr. S. H. Butcher, Professor of Greek in the University of Edinburgh, as a part of the complete text of Demosthenes which he is preparing for the Clarendon Press. It rests mainly on the authority of S, the earliest and best MS. of Demosthenes, now in the National Library at Paris, and is more conservative than the recent text of Blass in the Teubner Series, especially in rejecting emendations which rest solely upon theories respecting laws of rhythm or euphony in Demosthenes, or upon quotations in late Greek writers. The *apparatus criticus* subjoined to the notes is also the work of Professor Butcher.

The work of the present Editor therefore has mainly been concerned with the explanation and illustration of the text. In this task he has constantly been indebted to the notes of Dindorf's larger edition, from which he has mostly derived his references to Reiske, Schaefer, Buttmann, and Westermann.

The editions and commentaries quoted in the notes are the following :—

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OXFORD, Oct. 16, 1900.

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INTRODUCTION

BETWEEN Demosthenes and Meidias, the defendant in the action which gave rise to the present speech, there was a quarrel of long standing. We first hear of it when Demosthenes was prosecuting his guardians for embezzling a large portion of his inheritance. This prosecution the guardians endeavoured to evade by inducing Thrasylochus, the brother of Meidias, who was appointed one of the trierarchs for the year, to challenge Demosthenes, by the process of *ἀντίδοσις*, to undertake the trierarchy in his place, under penalty of exchanging properties with him. They thought that Demosthenes, being then only sixteen years old, would shrink from the burden of the trierarchy, and submit to the exchange of properties, in which case the understanding was that Thrasylochus should drop the prosecution of the guardians. Demosthenes chose the alternative of performing the trierarchy; but Meidias and his brother, assuming that the *ἀντίδοσις* held good, made a forcible entry into his house, and grossly insulted his mother and sister (§§ 78 sqq.).

The animosity arising out of this occurrence was intensified by the opposition which Demosthenes offered in 351 B.C. to an expedition sent in aid of Plutarchus, tyrant of Eretria and Euboea, who was a friend of Meidias. The opposition was ineffectual, and Demosthenes and Meidias both served in the expedition. Neither of them remained long in the army, and each accused the other of unworthy reasons for quitting the service, Meidias going so far as to bring an action against Demosthenes for desertion (*λιποταξίου γραφήν*) (§ 103).

The real cause of Demosthenes' return, as stated by himself, was that he might render service to his tribe by voluntarily undertaking the office of their 'choregus' for the Dithyrambic contests at the

Dionysia. These 'choregi,' of whom one was appointed by each tribe taking part in the contests, must be distinguished from the more important 'choregi' for the tragedies, of whom in the time of Demosthenes three were appointed annually by the Archon from among the richest citizens. It must also be remembered that in the Dithyrambic contests the prize went to the tribe, not to the individual competitors, so that the 'choregus' would feel that the honour of the tribe rested in his hands. According to Demosthenes, Meidias set himself from the first to thwart his efforts at producing a chorus worthy of his tribe. He intrigued to prevent his getting the best flute-player, he tried to destroy the dresses and crowns of the chorus, he bribed his choir-master and the judges of the contest, and even went so far, on the day of the performance, as to nail up the side entrances by which the chorus of Demosthenes should properly have had access to the theatre. Finally, when, in spite of all his efforts, the chorus of Demosthenes was proving itself to be the best, he publicly assaulted Demosthenes in the theatre. It was for this assault that Demosthenes prosecuted him, alleging that such an attack upon a 'choregus' when engaged in the performance of his duty was not an ordinary criminal offence, but an outrage on the state, only to be expiated by the death of the offender. In order to invest the case with more solemnity, he did not in the first instance bring it before the Heliastic courts in the ordinary way, but had recourse to the unusual procedure of a *προβολή*.

The *προβολή* was not in itself a trial, in any customary sense of the word; no penalty was imposed on the offender by an adverse verdict; no obligation on the prosecutor or any state officials to carry the matter further. It was essentially a preliminary proceeding, and, unless it led to a further trial before the ordinary courts, no consequences, beyond the moral effect of its decision, followed from it. It was an appeal to the people, allowed in certain cases, to obtain an expression of their opinion that a delinquent might properly be prosecuted as an offender against the state. The mode of procedure was to lay an information before the *πρυτάνεις*, who in the exercise of their discretion might bring it before the Council of 500, by whom it would be in due course referred to the people in their common Assembly. Each party was

allowed to plead his cause, and the Assembly then gave their decision by *χειροτονία*.

The main offences which were thus dealt with in the first instance were misdemeanour or injustice in magistrates, *συκοφαντία*, and outrages committed during the chief public Festivals. For the consideration of these last a special meeting of the Assembly was fixed by law, to be held three days after the Great Dionysia, in the theatre of Dionysus. It is evident that a vote of the people in favour of a *προβολή* would greatly strengthen the hands of any prosecutor, who would then come before the Heliastic Court with a strong presumption in his favour, not only that the accused person was guilty of the offence charged, but that the offence was of such magnitude as to call for very serious punishment. As a matter of fact, though a trial following on a *προβολή* was an *ἀγὼν τιμητός*, so that the decision of the penalty rested, within certain limits, with the court, the sentence was generally death, and for this punishment Demosthenes pleads earnestly in his speech.

Having gained a decision in his favour from the people, Demosthenes proceeded to indict Meidias before the Heliastic Court, and the speech before us was prepared for the occasion. Whether it was ever delivered, or whether, as Aeschines tells us¹, Demosthenes compromised the suit for thirty minae, has been much disputed; but, without attaching excessive weight to the veracity of Aeschines, we can hardly believe that he would have ventured on such a statement if the trial had actually been carried through to its conclusion; and his story is confirmed by Plutarch², who thinks that Demosthenes yielded the point, not from mercenary motives, but from fear of the influence which was sure to be exerted against him by the party of Eubulus, to which Meidias belonged.

The main argument against the compromise rests on the indignation vented repeatedly by Demosthenes (§§ 3, 39, 151, 215, 216) upon others who had compromised such suits, and his own expressed determination not to follow their example. And this argument would have had great force if we could be sure that we had the speech in the form in which Demosthenes intended that it should be delivered. But, apart from all question of a compromise,

¹ In Ctes. p. 61. 6.

² Vita Dem. c. 12.

there is a considerable amount of internal evidence that the speech, as we have it, had not received such final revision as Demosthenes would have given to it, either before delivering it in court or before allowing it to come before the public in any other way. The most prominent examples of such evidence are perhaps the repetition (in §§ 101 and 185) of the remarkable comparison between the effect which our conduct towards others has on the treatment which we ultimately receive from them, and subscriptions to a benevolent fund, to be drawn upon in time of need : and the absence (in §§ 23 sqq.) of any allusion to points on which Demosthenes had promised evidence in § 21. He there proposes to prove by testimony the outrages of which he himself had been the object, and then those committed against the Athenian people ; but after adducing the evidence of the goldsmith (which he says he will begin with, λέγε μοι τὴν τοῦ χρυσοχόου πρώτην λαβῶν μαρτυρίαν), he passes on to other topics without continuing the series of evidence. Such defects might reasonably be expected in an unrevised draft of a speech intended for delivery, but laid aside because the trial never came off, and not subsequently prepared by the orator himself for publication : and they therefore neutralize the presumption against a compromise derived from the passages condemning such a course of action. These passages would naturally find a place in the original draft of the speech, and they might easily have been left in by any one editing such a speech after its composer's death.

It is evident that the statement of Demosthenes, in § 191, that the speech has been deliberately prepared and carefully studied, to the best of his ability, proves nothing on either side. The statement is to be taken as belonging to the time when the speech was to be delivered, and presupposes all such revision and correction as the orator might feel to be necessary before he actually came into court. It would naturally find its place in the first draft of the speech, and would in no way preclude any necessary alterations being subsequently made.

The suggestion made by Mr. Grote (vol. xi. p. 479), that Demosthenes 'may have delivered the discourse and obtained judgement in his favour; and then afterwards—when the second vote of the Dikasts was about to come on, for estimation of the penalty—may have accepted the offer of the defendant to pay a moderate fine, in

fear of exasperating too far the powerful friends about Meidias,' does not remove the difficulty, as Demosthenes speaks quite as strongly about the necessity for the penalty of death as he does against any compromise being admissible of such a suit. And it would still leave the apparently unfinished character of the speech without any explanation.

It seems, therefore, on the whole probable that Demosthenes did compromise the suit—perhaps to some degree influenced by the consideration that even gaining a verdict in his favour might be fatal to his future prospects, if he thereby encountered the hostility of the powerful peace party with which, under the leadership of Eubulus, Meidias was so intimately connected—and that the speech remained unrevised among his papers till his death, after which it was published, as it was found, by some of his friends.

And even with the defects which it contains, it was well worth preserving. It may not be one of the best orations of Demosthenes, as a forensic speech it does not rise to the level of the speeches on the Crown and against Leptines, and to some extent it is deficient in arrangement. That Demosthenes introduces much irrelevant matter, not confining himself to the subject of the outrage of which he complains, but attacking his adversary's whole life and character, is a fault not chargeable on the orator himself, but countenanced by the general laxity of practice in the Athenian law courts, and perhaps due to the size of the Athenian jury, and the absence of any effective control over the proceedings such as is exercised by an English judge.

And if the invective is more furious than would be allowed in an English court, it is at least good of its kind. The picture drawn of Meidias sets before us most graphically a kind of man then very frequently to be found in Athenian society; rich, well born, with powerful friends, but ill-disciplined and unruly—a would-be Alcibiades, with all the extravagance and effrontery, but without the polish or the intellect or the courage of his model. He was munificent where munificence was needed to secure his personal safety; eager to hold a commission in the cavalry, though he could not ride, if he might be exempt from active service; lavish in his ostentatious display of wealth, but it was expended on himself

and on his family, not as by Alcibiades in winning distinction for Athens.

But there is much in the speech that is higher than invective—as when he vindicates the majesty of law, showing that the punishment of offenders is not meant merely to gratify the persons whom they have injured, but to maintain the safety of the state; and when he asserts the obligation on the part of the public to defend the rights of the poor even more jealously than those of the rich, who are more able to defend themselves. His powers too as an advocate are well brought out, both in marshalling the evidence against Meidias and proving the enormity of his crime, that it was an impious outrage on the state, and not merely an assault on an unimportant individual; and also in stirring up the jury to inflict a punishment corresponding to the magnitude of the offence, uninfluenced either by the overbearing power or by the cringing supplications of the defendant. Some parts of the speech rise to a high pitch of excellence, most of it is carefully written and well sustained. The difficulties are for the most part such as are found generally in Demosthenes—difficulties of translation rather than of interpretation—arising not from any confusion of thought or carelessness of expression, but partly from inherent differences of idiom between the Greek language and our own, partly from the length of sentence of which Demosthenes is fond, and with which few English writers can successfully grapple. It is comparatively easy to follow his meaning, as each clause fits in naturally with what precedes it; it is very difficult to reproduce it in English, without involving the clauses in inextricable confusion. Few better instances of this could be found than the introductory sections of the speech, which, like most of the *exordia* of Demosthenes, are written with an elaboration which makes their meaning obvious, and commends them to the approval of the critical reader, but which, from its very perfection, makes it no easy task to translate them adequately into another language.

It remains to say a few words about the documents introduced into the speech. These may not in themselves invite such wholesale condemnation as those in the speech on the Crown, of which it is very doubtful whether any one is genuine; but it is probable that, as in their case, we owe their presence to the ingenuity of

some subsequent student of the speech, perhaps of the first century A.D., who either collected from materials ready to his hand, or invented where such materials were wanting, such official documents as were needed to illustrate the text. Some of them, even in this speech, are evident and occasionally irrelevant forgeries; others may very probably be genuine, but even these were probably inserted in their present place by the same hand that forged the others. It would be rash to use any of them as evidence on any doubtful point of Athenian procedure or jurisprudence.

SIGLA

S = cod. Parisinus 2934	saecl. x
A = cod. Augustanus primus, nunc Monacensis 485	saecl. xi
Y = cod. Parisinus 2935	saecl. xi
O = cod. Antverpiensis 43, nunc Bruxellensis	saecl. xiv
P = cod. Laurentianus Plut. LIX. 9	saecl. xi
F = cod. Marcianus 416	saecl. xi
B = cod. Bavaricus, nunc Monacensis 85	saecl. xiii

XXI

ΚΑΤΑ ΜΕΙΔΙΟΥ ΠΕΡΙ ΤΟΥ ΚΟΝΔΥΛΟΥ

ΥΠΟΘΕΣΙΣ.

Ἐορτὴν ἦγον οἱ Ἀθηναῖοι Διονύσῳ, ἣν ἐκάλουν ἀπὸ τοῦ θεοῦ
 Διονύσια· ἐν δὲ ταύτῃ τραγικοὶ καὶ κωμικοὶ καὶ ἀθλητῶν χοροὶ
 διηγωνίζοντο. καθίστασαν δὲ τοὺς χοροὺς αἱ φυλαὶ δέκα τυγχά-
 νουσai· χορηγὸς δ' ἦν ἐκάστης φυλῆς ὁ τὰ ἀναλώματα παρέχων 509
 5 τὰ περὶ τὸν χορόν. ὁ τοῖνον Δημοσθένης τῆς ἑαυτοῦ φυλῆς, τῆς
 Παιδιονίδος, ἐβελοντῆς ὑπέστη χορηγός. ἐχθρῷ δὲ κεχρημένος τῷ 2
 Μειδίᾳ, τῶν πλουσίων ἐνί, φησὶ μὲν καὶ ἄλλα παρὰ τὴν χορηγίαν
 ὑπ' αὐτοῦ πεπονθέναι κακῶς, τὸ δὲ τελευταῖον ἐπὶ τῆς ὀρχήστρας
 κονδύλους ἔλαβεν ἐναντίον πάντων τῶν θεατῶν. ἐπὶ τούτῳ κατη-
 10 γόρησεν ἐν τῷ δήμῳ τοῦ Μειδίου ὡς ἡσεβηκότος εἰς τὴν ἑορτὴν
 καὶ τὸν Διόνυσον· ἐκαλεῖτο δ' ἡ τοιαύτη κατηγορία προβολή. ὁ
 μὲν οὖν δῆμος κατέγνωκε τοῦ Μειδίου τὴν ἀσέβειαν, ἀγωνίζονται
 δὲ νῦν ἐν δικαστηρίῳ περὶ τῆς τοῦ δήμου καταχειροτονίας· ἔδει
 γὰρ καταγνόντος τοῦ δήμου δικαστήριον κρίναι δεύτερον. ἔστιν
 15 οὖν ὁ ἀγὼν περὶ ὑποτιμήσεως· οὐ γὰρ περὶ τοῦ μὴδὲν ἀδικεῖν ὁ
 Μειδίας ἀγωνίζεται, ἀλλὰ περὶ τοῦ τιμήματος, πότερον ὕβρεως ἢ
 ἀσεβείας ὀφείλει δίκην. ὀρικὸς οὖν ὁ λόγος τῇ στάσει, τοῦ μὲν 3
 Μειδίου λέγοντος ὕβριν εἶναι τὸ πραχθέν, ἐπειδὴ τετύπτηκεν
 ἄνδρα ἐλεύθερον, τοῦ δὲ Δημοσθένους ἀσέβειαν, ἐπειδὴ χορηγὸς
 20 ὁ τετυπτημένος καὶ ἐν Διονυσίοις καὶ ἐν τῷ θεάτρῳ· διὰ γὰρ
 τούτων καὶ ἡσεβηκέναι τὸν Μειδίαν φησίν· ὡς εἶναι διπλοῦν ὄρον
 κατὰ σύλληψιν. (ἔστι δὲ κατὰ σύλληψιν), ὅταν μὴ ἐκβάλλοντες
 τὸ ὑπὸ τῶν ἀντιδίκων εἰσαγόμενον ὄνομα, καὶ ἕτερον αὐτῷ προσ-

7 παρὰ] περὶ al. : ὑπὸ al. : ἐπὶ al. 8 ὑπ' αὐτοῦ Spalding : αὐτοῦ vel
 αὐτοῦ codd. 22 ἔστι . . . σύλληψιν add. Sauppe, cf. arg. alt. § 8

τιθῶμεν, ὥσπερ ἐνταῦθ' ὁ Δημοσθένης, τοῦ Μειδίου λέγοντος ὑβρικέναι, οὐκ ἐκβάλλει μὲν οὐδὲ τὴν ὕβριν, προστίθῃσι δ' αὐτῇ καὶ τὴν ἀσέβειαν.

510

ΑΛΛΩΣ.

- Διάφοροι παρ' Ἀθηναίους ἤγοντο ἑορταί, ἐν αἷς ἦν τὰ Πανα- 5
θήναια, ἅπερ ἦσαν διπλᾶ, μικρά τε καὶ μεγάλα· καὶ τὰ μὲν
μεγάλα κατὰ πενταετηρίδα ἐτελείτο, κατὰ τριετηρίδα δὲ τὰ μικρά.
ἐν τοῖς μεγάλοις δὲ γυμνασίᾳ τινα ἐγίνοντο, καὶ προὔβάλλετο ἀφ'
ἐκάστης φυλῆς εἰς γυμνασίαρχος, λαμβάνων χρήματα εἰς τὸ
γυμνάζειν τοὺς μέλλοντας ἐπιτελέσαι τὴν ἑορτὴν, καὶ διδόναι τὰς 10
2 τούτων δαπάνας τοῖς τῆς αὐτοῦ φυλῆς. ἤγετο δὲ παρ' αὐτοῖς καὶ
τὰ Διονύσια, καὶ ταῦτα διπλᾶ, μικρά τε καὶ μεγάλα. καὶ τὰ μὲν
μικρὰ ἤγετο κατ' ἔτος, τὰ δὲ μεγάλα διὰ τριετηρίδος ἐν τοῖς
ληνοῖς, ἐν οἷς προὔβάλλετο χορηγὸς ἀφ' ἐκάστης φυλῆς πρὸς τὸ
τρέφειν χοροὺς παίδων τε καὶ ἀνδρῶν· ἐλάμβανε δὲ χρήματα εἰς 15
τροφὴν τῶν τοῦ χοροῦ. ἐπιστάσης δὲ τῆς ἑορτῆς ἠγωνίζοντο
πρὸς ἀλλήλους οἱ χορηγοὶ καὶ ἤριζον, ὕμνους εἰς τὸν Διόνυσον
ᾄδοντες, καὶ τῷ νικῶντι τρίπους τὸ ἄθλον ἦν, ἐπειδὴ τὸν αὐτὸν
Ἕλιον καὶ Ἀπόλλωνα καὶ Διόνυσον ᾤοντο. παυομένης δὲ τῆς
ἐορτῆς ἐν τῷ πρώτῳ μηνὶ προὔβαλλοντο οἱ χορηγοὶ τῆς μελλού- 20
3 σης ἑορτῆς. ἐν τοίνυν τῷ παρόντι καιρῷ προεβλήθησαν οἱ χορη-
γοὶ ἐκάστης φυλῆς, ἐσπάνιξε δὲ ἡ Πανδιονίς, ἡ τοῦ Δημοσθένους
φυλὴ, χορηγοῦ, καὶ ἡμέλησε τὸ πρῶτον ἔτος, τὸ δεύτερον, τὸ
τρίτον. ἔθος δὲ ἦν πρὸ μηνὸς τῆς ἑορτῆς τὸν ἄρχοντα συνάγειν
τοὺς χορηγοὺς ἐκάστης φυλῆς εἰς τὸ λαχεῖν περὶ τῶν αὐλητῶν. 25
καὶ ἐλθόντων τῶν χορηγῶν ἐκάστης φυλῆς πλὴν τῆς Πανδιονίδος,
ἡυτελίζετο ὑπὸ πάντων. καὶ ἰδὼν ὁ Δημοσθένης τὴν ἑαυτοῦ
φυλὴν ἀτιμαζομένην, ἐθελοντῆς ὁ ῥήτωρ αὐτοχειροτόνητον ἦτοι
511 αὐτεπάγγελτον ἑαυτὸν χορηγὸν ὑπὲρ τῆς φυλῆς προεβάλετο, καὶ
4 ἐπηνείτο παρὰ πάντων διὰ τοῦτο. καὶ δὴ λαχόντος αὐτοῦ περὶ 30
τῶν αὐλητῶν συνέπραξεν ἡ τύχη τῇ προθυμίᾳ, καὶ ἔλαχεν αὐτῷ ὁ
κάλλιστος τῶν αὐλητῶν ὁ Τηλεφάνης. καὶ δὴ ὁ Δημοσθένης
θέλων πλεόν τῶν ἄλλων κοσμήσαι τὸν ἑαυτοῦ χορόν, ἐποίησεν
αὐτοὺς φορέσαι χρυσοὺς στεφάνους. Μειδίας δέ, τῶν πολιτευο-
μένων τις, σφόδρα πλούσιος καὶ πολλὰ δυνάμενος, ἐχθρὸς τῷ 35
Δημοσθένει γεγωνὸς διὰ τὰς αἰτίας ἃς ἔρεῖ μετὰ μικρὸν ἐν τῷ
λόγῳ, πολλάκις καὶ ἄλλα παρηνώχλει καὶ ἐπηρεάζε, καὶ δὴ καί,
ὡς ὁ Δημοσθένης λέγει, ὅτι ὁμνούντων τῶν κριτῶν τῷ καλῶς

ἄσαντι δοῦναι τὴν νίκην, νύττων αὐτοὺς ὁ Μειδίας ἔλεγε· πλὴν
 Δημοσθένους· ὅθεν ὁ Δημοσθένης ἐβόα ἐλέγχων αὐτόν. καὶ 5
 τελευτῶν εἰς τοιαύτην ἦλθε μανίαν ὁ Μειδίας, ὥστε ἐν τῷ θεάτρῳ
 κόνδυλον αὐτῷ παρασχεῖν καὶ τὴν ἱερὰν περιρρῆξαι ἐσθῆτα. καὶ
 5 ἰδὼν ὁ δῆμος ἐπεσύριττεν· ὅστις συρισμὸς παρὰ τοῖς παλαίοις
 ἐπὶ κακοῦ ἐλαμβάνετο. ἀπελθὼν δὲ ὁ Δημοσθένης ἐσκέψατο τὸν
 παρόντα λόγον, κατηγορῶν αὐτοῦ δημοσίων ἀδικημάτων· ἐν ᾧ καὶ
 διαβάλλει τὸν Μειδίαν ὡς κλέψαντα τῶν χρυσῶν στεφάνων παρὰ
 τοῦ χρυσοχόου. ἄγει τοίνυν αὐτὸν ἐπὶ τὴν κρίσιν ὁ ῥήτωρ, κατα- 6
 10 φορᾷ πλείστη καὶ τόνῳ σφοδρῷ προσχρησάμενος· ἡ γὰρ τοῦ
 Μειδίου προπέτεια καὶ ἡ τῶν πραγμάτων ποιότης τῇ καταδρομῇ
 συμμαχεῖ. ἡ δὲ στάσις ὀρική, ζητούντων ἡμῶν τί ἴδιον ὄνομα τῷ
 ἐγκλήματι· ὁ μὲν γὰρ Μειδίας ἰδιωτικόν, ὁ δὲ ῥήτωρ δημόσιον
 εἶναι κατασκευάζει. ὅρος γάρ ἐστιν, οὗ τὸ μὲν πέπρακται, τὸ δὲ 512
 15 λείπει πρὸς αὐτοτέλειαν τοῦ ὀνόματος τοῦ ἐπιτεθησομένου τῷ
 πράγματι, ὡς ἐπὶ τοῦ κενοτάφιον ὀρύξαντος καὶ κρινομένου τυμ- 7
 βωρυχίας. ἐνταῦθα γὰρ πέπρακται μὲν τὸ ὀρύξαι, λείπει δὲ τὸ
 τάφον ὀρύξαι, οὐ κενοτάφιον. λέγει γὰρ ὁ φεύγων· οὐ τάφον
 ὤρυξα· οὐ γὰρ εὗρον νεκρόν· ὁ δὲ διώκων ἀντιφέρει ὅτι· τὸ δ'
 20 ὀρύξαι κενοτάφιον τυμβωρυχίαν λέγω· οὐ γὰρ αὐτὸς ἦδεις ὅτι
 κενοτάφιόν ἐστιν, ἀλλ' ὡς τάφον ὀρύττων, ἐπεὶ κενοτάφιον εὐ-
 ρηται, ἀξιοῖς μὴ δοῦναι δίκην· οὕτω κἀνταῦθα πέπρακται μὲν
 τὸ τύψαι τὸν Δημοσθένην, λείπει δὲ τὸ καλέσαι τὸν αὐτοχει-
 ροτόνητον χορηγόν. ὁ γὰρ Δημοσθένης λέγει ὅτι· χορηγὸν
 25 ἔτυψας, ὁ δὲ Μειδίας ὅτι· χορηγὸν ἀπλῶς οὐκ ἔτυψα (αὐτο-
 χειροτόνητος γὰρ ἦσθα), ἀλλὰ Δημοσθένην ἰδιώτην ὄντα· τὸ δὲ
 τύψαι ἰδιώτην οὐκ ἔστι δημόσιον ἀδίκημα· διπλοῦς δὲ ὁ ὅρος 8
 εἰδούς τοῦ κατὰ σύλληψιν. κατὰ σύλληψιν δέ ἐστιν, ὅταν ὁ
 κατήγορος τὴν αὐτοῦ δικαιολογίαν καὶ τὴν τοῦ φεύγοντος εἰς ἐν
 30 συνάγῃ· ἐνθα γὰρ οὐ τὸ μὲν ἐκβάλλει τις, τὸ δὲ δέχεται, ἀλλ'
 ἀμφοτέρα συγκροτεῖ καὶ συλλαμβάνει, τοῦτ' ὑπάγομεν τῷ εἶδει.
 φαίνεται τοίνυν ἐν πολλοῖς μέρεσιν ὁ Δημοσθένης τοῦτο ποιῶν,
 καὶ φάσκων ἅμα τῷ Δημοσθένει καὶ τὴν πόλιν ὑβρίζεσθαι.
 κεφάλαια δὲ τὰ τῇ στάσει προσήκοντα. τὰ δὲ προοίμια κατα-
 35 φορικά, ὑπερβολὴν ἔχοντα πολλὴν καὶ τῶν περιστατικῶν αὔξησιν·
 τὸ γὰρ· πρὸς ἅπαντας καὶ οὐ πρὸς ἐμὲ μόνον, καὶ τὸ· αἶέ· τὴν

10 τόνῳ Bernhardy: τόπῳ codd.

της Bekker: ποιότης . . . προπέτεια codd.

Schaefer: τὸ διορύξαι codd.

ἅπαντας codd.

11 προπέτεια . . . ποιό-

19 τὸ δ' ὀρύξαι

36 πρὸς ἅπαντας Jurinus: οὐ πρὸς

μελέτην τῆς ἀτοπίας καὶ οὐ πρὸς ἅπαξ ἐκ τύχης ἡμαρτηκότα δείκνυσι.

- 513 9 [Κεφάλαια δὲ τοῦ λόγου εἰσὶ ταῦτα, ὅρος, ἀνθορισμός, γνώμη νομοθέτου, συλλογισμός, πηλικότης, πρὸς τι, καὶ μία τῶν ἀντιθετικῶν, μεθ' ἣν ἐμπίπτει τὸ μεταληπτικὸν καὶ ἀντιληπτικόν. 5 ἐνταῦθα διὰ τεσσάρων ὄρων ὁ ῥήτωρ ἐμπλέκει τὴν κατηγορίαν, δεικνύων ὅτι δημοσίᾳ Μειδίας ἠδίκησεν. ἔστι δὲ ὁ πρῶτος ὅρος οὗτος, ὅτι οἱ ἐν ἐορτῇ ἀδικοῦντες δημόσιον ἀδίκημα ποιοῦσι, 10 δεύτερος ὅρος, καὶ μάλιστα οἱ χορηγὸν ἀδικοῦντες. τρίτος ὅρος, ὅτι πᾶσα ὕβρις δημόσιόν ἐστιν ἀδίκημα. παραλογίζεται δὲ 10 ἐνταῦθ' ἐκ τῆς ὁμωνυμίας τῆς ὕβρεως· λέγεται γὰρ ὕβρις ἢ δι' αἰσχροουργίας γινομένη· λέγεται ὕβρις καὶ ἡ διὰ λόγων· λέγεται πάλιν ὕβρις καὶ ἡ διὰ πληγῶν. δημόσιον δὲ ἀδίκημα ἡγοῦντο τὴν αἰσχροουργίαν· τῇ οὖν ὁμωνυμίᾳ παρελογίσατο. τέταρτος ὅρος, ὅτι ὁ πάντας αἰεὶ ὑβρίζων δημοσίᾳ ἀδικεῖ· εἰ γὰρ τὸ δημό- 15 σιον ἐκ πάντων συνίσταται, ἄρα δημόσιον τὰδίκημα. τίθησι δὲ σπερματικῶς ἐν τῷ προοιμίῳ τοὺς τέτταρας ὄρους. καὶ ἐκ τούτων εἰσὶν ἐν τοῖς ἀγῶσι τρεῖς, τὸν δὲ τέταρτον ὄρον τίθησιν ἐν τῇ παρεκβάσει, καὶ δικαίως· λέγων γὰρ ὅτι πάντας ὑβρίζων δημοσίᾳ ἀδικεῖ, παρεξέρχεται λέγων τὸν πρότερον αὐτοῦ βίον. ἔχει δὲ ὁ 20 λόγος οὗτος δύο προοίμια. καὶ εἰληπται τὸ πρῶτον προοίμιον ἐκ διαβολῆς τοῦ ἐναντίου, καὶ ἐκ συστάσεως τοῦ οἰκείου προσώπου, καὶ ἐκ προσοχῆς. ἔστι δὲ ἡ πρότασις διμερῆς, καὶ τὸ μὲν πρῶτον μέρος ἐστὶν ἀκατάσκευον, τὸ δὲ δεύτερον καὶ αὐτὸ διμερές, καὶ κατασκευάζει τούτων ἐκάτερα. εἶτα ἐπιφέρει τὸ συμπέρασμα, ἐν 25 φ' ἐστὶν ἡ προσοχή.—
- 12 Ὅρος κατὰ σύλληψιν. λέγεται δὲ οὕτως, ὅταν τοῦ φεύγοντος 514 ἀντονομάζοντος ὁ διώκων καὶ τούτῳ κάκεινῳ ὑπεύθυνον αὐτὸν εἶναι λέγῃ τῷ ὀνόματι, ὥστε διπλοῦς ἐστίν, ἐπεὶ δύο περιέχει ἐγκλήματα. παράδειγμα ὁ στρατηγὸς ὁ βιασάμενος τὴν παρατε- 30 θείσαν κόρην ὑπὸ τοῦ πρεσβευτοῦ, καὶ δημοσίων ἀδικημάτων κρινόμενος, καὶ ἀποκρινόμενος μὴ δημοσίᾳ ἠδίκηκεναι, ἀλλὰ βιάσασθαι, ὁ δὲ πρεσβευτῆς ἀμφοτέροις αὐτὸν φάσκων ὑπεύθυνον εἶναι. τὸ προοίμιον ἀπὸ τοῦ ἀντιδίκου, ὁ δὲ λόγος δι' ἐνὸς εἵδους προάγεται, ἥτοι δικανικοῦ· τούτου γὰρ καὶ τὸ τέλος τὸ δίκαιον καὶ ἡ κατα- 35 σκευὴ διὰ τοῦ δικαίου.]

3-26 κεφάλαια . . . ἡ προσοχή secl. Blass 3 λόγῳ] ὄρου conl. Sauppe 29 διπλοῦς Buttmann : διπλῶς codd. 30 παρακαταθεῖσαν Buttmann 35 ἥτοι] τοῦ Buttmann : ἥτοι τοῦ Blass

Τὴν μὲν ἀσέλγειαν, ᾧ ἄνδρες δικασταί, καὶ τὴν ὕβριν, ἣ
 πρὸς ἅπαντας ἀεὶ χρήται Μειδίας, οὐδέν' οὐθ' ὑμῶν οὔτε
 τῶν ἄλλων πολιτῶν ἀγνοεῖν οἶομαι. ἐγὼ δ', ὅπερ ἂν καὶ
 ὑμῶν ἕκαστος ὑβρισθεὶς προείλετο πράξαι, τοῦτο καὶ αὐτὸς
 5 ἐποίησα, καὶ προὔβαλόμην ἀδικεῖν τοῦτον περὶ τὴν ἑορτήν,
 οὐ μόνον πληγὰς ὑπ' αὐτοῦ λαβὼν τοῖς Διονυσίοις, ἀλλὰ
 καὶ ἄλλα πολλὰ καὶ βίαια παθὼν παρὰ πᾶσαν τὴν χορηγίαν.
 ἐπειδὴ δὲ καλῶς καὶ τὰ δίκαια ποιῶν ὁ δῆμος ἅπας οὕτως 2
 ὠργίσθη καὶ παρωξύνθη καὶ σφόδρ' ἐσπούδασεν ἐφ' οἷς
 10 ἡδίκημένφ μοι συνήδει, ὥστε πάντα ποιούντος τούτου καὶ
 τινων ἄλλων ὑπὲρ αὐτοῦ, οὐκ ἐπέισθη, οὐδ' ἀπέβλεψεν εἰς 515
 τὰς οὐσίας τὰς τούτων οὐδὲ τὰς ὑποσχέσεις, ἀλλὰ μιᾷ γνώμῃ
 κατεχειροτόνησεν αὐτοῦ, πολλοί μοι προσιόντες, ᾧ ἄνδρες
 δικασταί, καὶ τῶν ἐν τῷ δικαστηρίῳ νῦν ὄντων ὑμῶν καὶ
 15 τῶν ἄλλων πολιτῶν, ἡξίου καὶ παρεκελεύοντ' ἐπεξελθεῖν
 καὶ παραδοῦναι τοῦτον εἰς ὑμᾶς, ὥς μὲν ἐμοὶ δοκεῖ, δι'
 ἀμφοτέρ', ᾧ ἄνδρες Ἀθηναῖοι, νῆ τοὺς θεοὺς, καὶ δεινὰ
 πεπονθέναι νομίζοντες ἐμέ, καὶ δίκην ἅμα βουλόμενοι λαβεῖν
 ὧν ἐπὶ τῶν ἄλλων ἐτεθέαντο θρασὺν ὄντα καὶ βδελυρὸν καὶ
 20 οὐδὲ καθεκτὸν ἔτι. οὕτω δὲ τούτων ἐχόντων, ὅσα μὲν παρ' 3
 ἐμοῦ προσήκε φυλαχθῆναι, πάντα δικαίως ὑμῖν τετήρηται,
 καὶ κατηγορήσων, ἐπειδὴ τις εἰσάγει, πάρειμι, ὥς ὁρᾶτε, πολλὰ
 μὲν, ᾧ ἄνδρες Ἀθηναῖοι, χρήματ', ἐξόν μοι λαβεῖν ὥστε μὴ
 κατηγορεῖν, οὐ λαβὼν, πολλὰς δὲ δεήσεις καὶ χάριτας καὶ
 25 νῆ Δί' ἀπειλὰς ὑπομείνας. ἃ δ' ἐν ὑμῖν μετὰ ταῦτ' ἔσθ' 4
 ὑπόλοιπα, ὅσφ' πλείοσι οὗτος ἠνώχληκε καὶ παρήγγελεν
 (ἑώρων γὰρ αὐτὸν ἄρτι πρὸ τῶν δικαστηρίων οἷ' ἐποίει),
 τοσοῦτφ μᾶλλον ἐλπίζω τὸ δίκαιον ἔξειν. οὐ γὰρ ἂν κατα-
 γνοίην ὑμῶν οὐδενὸς οὐθ' ὥς περὶ ὧν πρὸς ἐμ' ἐσπουδάσατ'
 30 αὐτοί, τούτων ἀμελήσετε, οὐθ' ὥς, ἵνα Μειδίας ἀδεῶς τὸ
 λοιπὸν ὑβρίζῃ, ψηφιεῖται τις ὑμῶν ὁμωμοκῶς ἄλλο τι πλὴν

5 τοῦτον S : τουτονὶ vulg. 26 παρήγγελεν F P, cf. xix 1, 283,
 Proem. lv 2 : περιήγγελεν SA : παρήγγειλεν vulg. 30 post
 αὐτοὶ add. πρότερον vulg. : om. SA

- 5 ὃ τι ἂν δίκαιον ἡγήται. εἰ μὲν οὖν, ὦ ἄνδρες Ἀθηναῖοι, παρανόμων ἢ παραπρεσβείας ἢ τινος ἄλλης αἰτίας ἐμελλον αὐτοῦ κατηγορεῖν τοιαύτης, οὐδὲν ἂν ὑμῶν ἡξίουν δεῖσθαι, 5
 516 νομίζων τῷ μὲν κατηγορῶν περὶ τῶν τοιούτων προσήκειν ἐλέγχειν μόνον, τῷ δὲ φεύγοντι καὶ παραιτεῖσθαι. ἐπειδὴ 5
 δὲ τοὺς τε κριτὰς διαφθείραντος τούτου καὶ διὰ τοῦτο τῆς
 6 φυλῆς ἀδίκως ἀφαιρεθείσης τὸν τρίποδα, καὶ αὐτὸς πληγὰς ἐληφὼς καὶ ὑβρισμένος οἷ' οὐκ οἶδ' εἴ τις ἄλλος πώποτε χορηγὸς ὑβρίσθη. ἦν ὑπὲρ τούτων ἀγανακτήσας καὶ συν-
 οργισθεὶς καταχειροτονίαν ὁ δῆμος ἐποίησατο, ταύτην εἰσ- 10
 ἔρχομαι, οὐκ ὀκνήσω καὶ δεῖσθαι. εἰ γὰρ οἷόν τε τοῦτ' εἰπεῖν, ἐγὼ νῦν φεύγω, εἴπερ ὑβρισθέντα μηδεμιᾶς δίκης
 7 τυχεῖν ἐστὶ τις συμφορά. δέομαι οὖν ὑμῶν ἀπάντων, ὦ ἄνδρες δικασταί, καὶ ἱκετεύω, πρῶτον μὲν εὐνοϊκῶς ἀκοῦσαι μου λέγοντος, ἔπειτ', ἔὰν ἐπιδείξω Μειδίαν τουτοῦ μὴ μόνον 15
 εἰς ἐμέ ἀλλὰ καὶ εἰς ὑμᾶς καὶ εἰς τοὺς νόμους καὶ εἰς τοὺς ἄλλους ἅπαντας ὑβρικότα, βοηθήσαι καὶ ἐμοὶ καὶ ὑμῖν αὐτοῖς. καὶ γὰρ οὕτω πως ἔχει, ὦ ἄνδρες Ἀθηναῖοι· ὑβρισμαι μὲν ἐγὼ καὶ προπεπηλάκισται τὸ σῶμα τοῦμὸν τότε, ἀγωνιεῖται δὲ καὶ κριθήσεται τὸ πρᾶγμα νυνί, πότερον 20
 ἐξεῖναι δεῖ τὰ τοιαῦτα ποιεῖν καὶ εἰς τὸν τυχόνθ' ὑμῶν ἀδεῶς
 8 ὑβρίζειν, ἢ μή. εἴ τις οὖν ὑμῶν ἄρα καὶ τον ἐμπροσθεν χρόνον τῶν ἰδίων τινὸς εἵνεκα γίγνεσθαι τὸν ἀγῶνα τόνδ' ὑπελάμβανεν, ἐνθυμηθεὶς νῦν ὅτι δημοσίᾳ συμφέρει μηδενὶ μηδὲν ἐξεῖναι τοιοῦτο ποιεῖν, ὥς ὑπὲρ κοινοῦ τοῦ πράγματος 25
 ὄντος καὶ προσέχων ἀκουσάτω, καὶ τὰ φαινόμεν' αὐτῷ δικαιότερ' εἶναι, ταῦτα ψηφισάσθω. ἀναγνώσεται δὲ πρῶτον μὲν ὑμῖν τὸν νόμον, καθ' ὃν εἰσὶν αἱ προβολαί· μετὰ δὲ ταῦτα καὶ περὶ τῶν ἄλλων πειράσομαι διδάσκειν. Λέγε τὸν νόμον.

30

2, 3 ἄλλης . . . κατηγορεῖν τοιαύτης S: ἄλλης τοιαύτης . . . κατηγορεῖν vulg. 5 ἐλέγχειν S' A: ἐξελέγχειν vulg. S corr. m. ant.

23 εἵνεκα Y: εἵνεκα S vulg. 27 δικαιότερα S Y P: δικαιότατα vulg.

ΝΟΜΟΣ.

517

Τοὺς πρυτάνεις ποιεῖν ἐκκλησίαν ἐν Διονύσου τῇ ὑστεραίᾳ τῶν Πανδίων. ἐν δὲ ταύτῃ χρηματίζειν πρῶτον μὲν περὶ ἱερῶν, ἔπειτα τὰς προβολὰς παραδιδότωσαν τὰς γεγενημένας ἕνεκα τῆς πομπῆς
5 ἢ τῶν ἀγώνων τῶν ἐν τοῖς Διονυσίοις, ὅσαι ἂν μὴ ἐκτετεισμέναι ᾖσιν.

Ὁ μὲν νόμος οὗτός ἐστιν, ὧ ἄνδρες Ἀθηναῖοι, καθ' ὃν 9 αἱ προβολαὶ γίνονται, λέγων, ὥσπερ ἠκούσατε, ποιεῖν τὴν ἐκκλησίαν ἐν Διονύσου μετὰ τὰ Πάνδια, ἐν δὲ ταύτῃ ἐπει-
10 δὴν χρηματίσωσιν οἱ πρόεδροι περὶ ὧν διώκκειν ὁ ἄρχων, χρηματίζειν καὶ περὶ ὧν ἂν τις ἡδίκηκώς ᾖ περὶ τὴν ἐορτὴν ἢ παρανενομηκώς, καλῶς, ὧ ἄνδρες Ἀθηναῖοι, καὶ συμφε-
ρόντως ἔχων ὁ νόμος, ὥς τὸ πρᾶγμ' αὐτὸ μαρτυρεῖ. ὅπου γὰρ ἐπόντος τοῦ φόβου τούτου φαίνονται τινες οὐδὲν ἥττον
15 ὑβρισταί, τί χρὴ τοὺς τοιούτους πρόσδοκᾶν ἂν ποιεῖν, εἰ μηδεὶς ἐπὶ τὴν ἀγὼν μηδὲ κίνδυνος;

Βούλομαι τοίνυν ὑμῖν καὶ τὸν ἐξῆς ἀναγνῶναι νόμον 10 τούτῳ· καὶ γὰρ ἐκ τούτου φανερὰ πᾶσι ὑμῖν ἢ τε τῶν ἄλλων ὑμῶν εὐλάβεια γενήσεται καὶ τὸ τούτου θράσος.
20 Λέγε τὸν νόμον.

ΝΟΜΟΣ.

Εὐήγορος εἶπεν· ὅταν ἡ πομπὴ ᾖ τῷ Διονύσῳ ἐν Πειραιεὶ καὶ οἱ κωμῳδοὶ καὶ οἱ τραγωδοί, καὶ (ἡ) ἐπὶ Ληναίῳ πομπῇ καὶ οἱ τρα-
γωδοὶ καὶ οἱ κωμῳδοί, καὶ τοῖς ἐν ᾧ Διονυσίοις ἡ πομπὴ καὶ οἱ
25 παῖδες καὶ ὁ κῶμος καὶ οἱ κωμῳδοὶ καὶ οἱ τραγωδοί, καὶ Θαρρηλίων τῇ πομπῇ καὶ τῷ ἀγῶνι, μὴ ἐξεῖναι μήτε ἐνεχυράσαι μήτε λαμ-
βάνειν ἕτερον ἐτέρου, μηδὲ τῶν ὑπερήμερων, ἐν ταύταις ταῖς ἡμέραις. 518
ἐὰν δέ τις τούτων τι παραβαίνει, ὑπόδικος ἔστω τῷ παθόντι, καὶ προβολαὶ αὐτοῦ ἔστωσαν ἐν τῇ ἐκκλησίᾳ τῇ ἐν Διονύσου ὡς ἀδι-
30 κύντος, καθὰ περὶ τῶν ἄλλων τῶν ἀδικούντων γέγραπται.

2 τῶν Πανδίων Palmerius: ἐν πανδίων' S corr.: ἐν Πανδίωνι vulg.
7, 8 καθ' ὃν . . . γίνονται secl. Cobet 11 χρηματίζειν κελεύει
vulg. 17 ἀναγνῶναι νόμον F: νόμον ἀναγνῶναι S 22 ἐν] τῷ ἐμ
Foucart 23 ἢ add. Reiske 25 Θαρρηλίων Reiske:
ὁ Θαρρηλίων (vel Θαρρηλιῶνος) codd. 26 μὴ] μήτε S al.: μήτι
Buttmann

- ΙΙ Ἐνθυμείσθ', ὦ ἄνδρες δικασταί, ὅτι ἐν τῷ προτέρῳ νόμῳ κατὰ τῶν περὶ τὴν ἑορτὴν ἀδικούντων οὔσης τῆς προβολῆς, ἐν τούτῳ καὶ κατὰ τῶν τοὺς ὑπερήμερους εἰσπραττόντων ἢ καὶ ἄλλ' ὅτιοῦν τινὸς λαμβανόντων ἢ βιαζομένων ἐποιήσατε τὰς προβολὰς. οὐ γὰρ ὅπως τὸ σῶμ' 5 ὑβρίζεσθαι τινος ἐν ταύταις ταῖς ἡμέραις, ἢ τὴν παρασκευὴν ἣν ἂν ἐκ τῶν ἰδίων πορίσαιοτί τις εἰς λητουργίαν, ᾗεσθε χρῆναι, ἀλλὰ καὶ τὰ δίκη καὶ ψήφῳ τῶν ἐλόντων γιγνόμενα τῶν ἡλωκότων καὶ κεκτημένων ἐξ ἀρχῆς τὴν
- 12 γοῦν ἑορτὴν ἀπεδώκατ' εἶναι. ὑμεῖς μὲν τολῦν, ὦ ἄνδρες 10 Ἀθηναῖοι, πάντες εἰς τοσοῦτον ἀφίχθε φιλανθρωπίας καὶ εὐσεβείας, ὥστε καὶ τῶν πρότερον γεγενημένων ἀδικημάτων τὸ λαμβάνειν δίκην ἐπέσχετε ταύτας τὰς ἡμέρας· Μειδίας δ' ἐν αὐταῖς ταύταις ταῖς ἡμέραις ἄξια τοῦ δοῦναι τὴν ἐσχάτην δίκην ποιῶν δειχθήσεται. βούλομαι δ' ἕκαστον 15 ἀπ' ἀρχῆς ὧν πέπονθ' ἐπιδείξας καὶ περὶ τῶν πληγῶν εἰπεῖν, ἃς τὸ τελευταῖον προσενέτεινέ μοι· ἐν γὰρ οὐδὲν ἔστιν ἐφ' ᾧ τῶν πεπραγμένων οὐ δίκαιος ὧν ἀπολωλέναι φανήσεται.
- 13 Ἐπειδὴ γὰρ οὐ καθεστηκότος χορηγοῦ τῇ Πανδιονίδι 20 φυλῇ, τρίτον ἔτος τουτὶ, παρούσης δὲ τῆς ἐκκλησίας ἐν
- 519 ἢ τὸν ἄρχοντ' ἐπικληροῦν ὁ νόμος τοῖς χοροῖς τοὺς αὐλητὰς κελεύει, λόγων καὶ λοιδορίας γιγνομένης, καὶ κατηγοροῦντος τοῦ μὲν ἄρχοντος τῶν ἐπιμελητῶν τῆς φυλῆς, τῶν δ' ἐπιμελητῶν τοῦ ἄρχοντος, παρελθὼν ὑπεσχόμεν ἐγὼ χορη- 25 γήσειν ἐθελοντῆς, καὶ κληρουμένων πρῶτος αἰρεῖσθαι τὸν
- 14 αὐλητὴν ἔλαχον, ὑμεῖς μὲν, ὦ ἄνδρες Ἀθηναῖοι, πάντες ἀμφοτέρ' ὡς οἷόν τε μάλιστ' ἀπεδέξασθε, τὴν τ' ἐπαγγελίαν τὴν ἐμὴν καὶ τὸ συμβᾶν ἀπὸ τῆς τύχης, καὶ θόρυβον καὶ κρότον τοιοῦτον ὥς ἂν ἐπαινοῦντές τε καὶ συνησθέντες 30 ἐποιήσατε, Μειδίας δ' οὐτοσὶ μόνος τῶν πάντων, ὥς ἔοικεν,

2 κατὰ τῶν περὶ A : περὶ τῶν κατὰ S vulg.
 cett. 9 τῇ γοῦν ἑορτῇ vulg.

5 ὅπως S¹ : ὅπως μὴ

ἡχθέσθη, καὶ παρηκολούθησε παρ' ὅλην τὴν λητουργίαν ἐπη-
 ρεάζων μοι συνεχῶς καὶ μικρὰ καὶ μείζω. ὅσα μὲν οὖν τοὺς 15
 χορευτὰς ἐναντιούμενος ἡμῖν ἀφεθῆναι τῆς στρατείας ἠνώ-
 χλησεν, ἢ προβαλλόμενος καὶ κελεύων ἑαυτὸν εἰς Διονύσια
 5 χειροτονεῖν ἐπιμελητήν, ἢ τᾶλλα πάνθ' ὅσα τοιαῦτα, ἐάσω·
 οὐ γὰρ ἀγνοῶ τοῦθ' ὅτι τῷ μὲν ἐπηρεαζομένῳ τότ' ἐμοὶ καὶ
 ὑβριζομένῳ τὴν αὐτὴν ὀργὴν ἕκαστον τούτων ἦν περ ἄλλ'
 ὁτιοῦν τῶν δεινοτάτων παρίστη, ὑμῖν δὲ τοῖς ἄλλοις, ἔξω
 τοῦ πράγματος οὔσιν, οὐκ ἂν ἴσως ἄξια ταῦτα καθ' αὐτ'
 10 ἀγῶνος φανεῖη· ἀλλ' ἃ πάντες ὁμοίως ἀγανακτήσετε, ταῦτ'
 ἐρῶ. ἔστι δ' ὑπερβολὴ τῶν μετὰ ταῦθ', ἃ μέλλω λέγειν, 16
 καὶ οὐδ' ἂν ἐπεχειρήσ' ἔγωγε κατηγορεῖν αὐτοῦ νῦν, εἰ μὴ
 καὶ τότ' ἐν τῷ δήμῳ παραχρῆμ' ἐξήλεγξα. τὴν γὰρ ἐσθῆτα
 τὴν ἱεράν (ἱερὰν γὰρ ἔγωγε νομίζω πᾶσαν ὅσπην ἂν τις
 15 εἴνεκα τῆς ἑορτῆς παρασκευάσῃται, τέως ἂν χρησθῇ) καὶ
 τοὺς στεφάνους τοὺς χρυσοῦς, οὓς ἐποιησάμην ἐγὼ κόσμον 520
 τῷ χορῷ, ἐπεβούλευσεν, ὧ ἄνδρες Ἀθηναῖοι, διαφθεῖραί
 μοι νύκτωρ ἔλθων ἐπὶ τὴν οἰκίαν τὴν τοῦ χρυσοχόου. καὶ
 διέφθειρεν, οὐ μέντοι πᾶσάν γε· οὐ γὰρ ἠδυνήθη. καίτοι
 20 τοῦτό γ' οὐδέεις πώποτ' οὐδένα φησὶν ἀκηκοέναι τολμήσαντ'
 οὐδὲ ποιήσαντ' ἐν τῇ πόλει. οὐκ ἀπέχρησε δ' αὐτῷ τοῦτο, 17
 ἀλλὰ καὶ τὸν διδάσκαλον, ὧ ἄνδρες Ἀθηναῖοι, διέφθειρέ
 μου τοῦ χοροῦ· καὶ εἰ μὴ Τηλεφάνης ὁ αὐλητῆς ἀνδρῶν
 βέλτιστος περὶ ἐμὲ τότ' ἐγένετο, καὶ τὸ πρᾶγμ' αἰσθόμενος
 25 τὸν ἄνθρωπον ἀπελάσας αὐτὸς συγκροτεῖν καὶ διδάσκειν
 ᾤετο δεῖν τὸν χορόν, οὐδ' ἂν ἡγωνισάμεθ', ὧ ἄνδρες Ἀθη-
 ναῖοι, ἀλλ' ἀδίδακτος ἂν εἰσῆλθεν ὁ χορὸς καὶ πράγματ'
 αἰσχιστ' ἂν ἐπάθομεν. καὶ οὐδ' ἐνταῦθ' ἔστη τῆς ὑβρεως,

7 ἄλλ'] ἂν ἄλλ' Dobree 8 ἔξω S: τοῖς ἔξω (vel τοῖς ἔξωθεν)
 cett. 9 ταῦτα] αὐτὰ A 10 ἃ] ἐφ' οἷς A πάντες SAYP:
 πάντες ἂν al. ἀγανακτήσετε AYS corr. m. rec.: ἀγανακτήσαιτε
 S¹ al. 15 παρασκευάζεται A F vulg.: παρασκευάζεται S τέως]
 ἔως Dindorf 18 μοι Jurinus: μου codd. 19 καίτοι τοῦτό γ' A:
 καὶ τοιοῦτον S al.: καίτοι τοιοῦτον F vulg., cf. ix 15 21 οὐδὲ
 ποιήσαντ' secl. Cobet: οὐδ' ἐπινοήσαντ' Weil

- ἀλλὰ τοσοῦτον αὐτῷ περιῆν ὥστε τὸν ἐστεφανωμένον ἄρ-
χοντα διέφθειρε, τοὺς χορηγοὺς συνήγευ ἐπ' ἐμέ, βοῶν,
ἀπειλῶν, ὁμνύουσι παρεστηκὼς τοῖς κριταῖς, τὰ παρασκήνια
φράττων, προσηλῶν, ἰδιώτης ὢν τὰ δημόσια, κακὰ καὶ
18 πράγματ' ἀμύθητά μοι παρέχων διετέλεσεν. καὶ τούτων, 5
ὅσα γ' ἐν τῷ δήμῳ γέγονεν ἢ πρὸς τοῖς κριταῖς ἐν τῷ
θεάτρῳ, ὑμεῖς ἐστέ μοι μάρτυρες πάντες, ὦ ἄνδρες δικασταί.
καίτοι τῶν λόγων τούτους χρῆ δικαιοτάτους ἡγεῖσθαι, οὓς
ἂν οἱ καθήμενοι τῷ λέγοντι μαρτυρώσιν ἀληθεῖς εἶναι.
προδιαφθείρας τοίνυν τοὺς κριτὰς τῷ ἀγῶνι τῶν ἀνδρῶν, 10
δύο ταῦθ' ὥσπερ ἐκεφάλαι' ἐφ' ἅπασιν τοῖς ἑαυτῷ νε-
νεανιευμένοις ἐπέθηκεν, ἐμοῦ μὲν ὕβρισε τὸ σῶμα, τῇ
521 φυλῇ δὲ κρατούσῃ τὸν ἀγῶν' αἰτιώτατος τοῦ μὴ νικῆσαι
κατέστη.
- 19 Τὰ μὲν οὖν εἰς ἐμέ καὶ τοὺς φυλέτας ἡσεληγμένα καὶ 15
περὶ τὴν ἑορτὴν ἀδικήματα τούτῳ πεπραγμένα, ἐφ' οἷς αὐτὸν
προὔβαλόμην, ταῦτ' ἔστιν, ὦ ἄνδρες Ἀθηναῖοι, καὶ πόλλ'
ἕτερα, ὧν ὅσ' ἂν οἷός τ' ὦ διέξειμι πρὸς ὑμᾶς αὐτίκα δὴ
μάλα. ἔχω δὲ λέγειν καὶ πονηρίας ἐτέρας παμπληθεῖς
[αὐτοῦ] καὶ ὕβρεις εἰς πολλοὺς ὑμῶν καὶ τολμήματα τοῦ 20
20 μιαιοῦ τούτου πολλὰ καὶ δεινὰ, ἐφ' οἷς τῶν πεπονηθότων
οἱ μὲν, ὦ ἄνδρες δικασταί, καταδείσαντες τοῦτον καὶ τὸ
τούτου θράσος καὶ τοὺς περὶ αὐτὸν ἐταίρους καὶ πλοῦτον
καὶ τᾶλλ' ὅσα δὴ πρόσσεστι τούτῳ, ἡσυχίαν ἔσχον, οἱ δ'
ἐπιχειρήσαντες δίκην λαμβάνειν οὐκ ἐδυνήθησαν, εἰσὶ δ' οἱ 25
διελύσαντο, ἴσως λυσιτελεῖν ἡγούμενοι. τὴν μὲν οὖν ὑπὲρ
αὐτῶν δίκην ἔχουσιν οἷ γε πεισθέντες· τῆς δ' ὑπὲρ τῶν
νόμων, οὓς παραβὰς οὗτος κἀκείνους ἡδίκηκε καὶ νῦν ἐμέ καὶ
21 πάντας τοὺς ἄλλους, ὑμεῖς ἐστέ κληρονόμοι. πάντων οὖν
ἄθρόων ἐν τίμημα ποιήσασθε, ὃ τι ἂν δίκαιον ἡγήσθε. 30

10 προδιαφθείρας Wolf: προσηλῶν codd. 12 τὸ σῶμα
S A: εἰς τὸ σῶμα F vulg. 19 παμπληθεῖς αὐτοῦ S: αὐτοῦ παμ-
πληθεῖς vulg.: παμπληθεῖς Cobet 24 ὅσα δὴ A: δὴ ὅσα S vulg.
25 λαμβάνειν] λαβεῖν A

ἐξελέγξω δὲ πρῶτον μὲν ὅσ' αὐτὸς ὑβρίσθην, ἔπειθ' ὅσ' ὑμεῖς· μετὰ ταῦτα δὲ καὶ τὸν ἄλλον, ὧ ἄνδρες Ἀθηναῖοι, βίον αὐτοῦ πάντ' ἔξετάσω, καὶ δεῖξω πολλῶν θανάτων, οὐχ ἑνὸς ὄντ' ἄξιον. Λέγε μοι τὴν τοῦ χρυσοχοῦ πρώτην
5 λαβὼν μαρτυρίαν.

ΜΑΡΤΥΡΙΑ.

[Παμμένης Παμμένους Ἐρχιεὺς ἔχω χρυσοχοεῖον ἐν τῇ ἀγορᾷ, 22
ἐν ᾗ καταγίγνομαι καὶ ἐργάζομαι τὴν χρυσοχοϊκὴν τέχνην. ἐκ- 522
δόντος δέ μοι Δημοσθένους, ᾧ μαρτυρῶ, στέφανον χρυσοῦν ὥστε
10 κατασκευάσαι καὶ ἱμάτιον διάχρυσον ποιῆσαι, ὅπως πομπεύσαι
ἐν αὐτοῖς τὴν τοῦ Διονύσου πομπήν, καὶ ἐμοῦ συντελέσαντος αὐτὰ
καὶ ἔχοντος παρ' ἐμαντῶ ἔτοιμα, εἰσπηδήσας πρὸς με νύκτωρ
Μειδίας ὁ κρινόμενος ὑπὸ Δημοσθένους, ἔχων μεθ' ἑαυτοῦ καὶ
ἄλλους, ἐπεχείρησε διαφθεῖρειν τὸν στέφανον καὶ τὸ ἱμάτιον, καὶ
15 τινὰ μὲν αὐτῶν ἐλυμήνατο, οὐ μέντοι πάντα γε ἐδυνήθη διὰ τὸ
ἐπιφανέντα με κωλύσαι.]

Πολλὰ μὲν τοίνυν, ὧ ἄνδρες Ἀθηναῖοι, καὶ περὶ ὧν 23
τοὺς ἄλλους ἠδίκηκεν ἔχω λέγειν, ὥσπερ εἶπον ἐν ἀρχῇ τοῦ
λόγου, καὶ συνείλοχ' ὕβρεις αὐτοῦ καὶ ἀτιμίας τοσαύτας
20 ὅσας ἀκούσεσθ' αὐτίκα δὴ μάλα. ἦν δ' ἡ συλλογὴ ῥαδία·
αὐτοὶ γὰρ οἱ πεπονθότες πρόσῃσάν μοι. βούλομαι δὲ πρὸ 24
τούτων εἰπεῖν οἷς ἐπιχειρήσειν αὐτὸν ἀκήκο' ἑξαπατᾶν ὑμᾶς·
τοὺς γὰρ ὑπὲρ τούτων λόγους ἐμοὶ μὲν ἀναγκαιοτάτους
προειπεῖν ἠγοῦμαι, ὑμῖν δὲ χρησιμωτάτους ἀκοῦσαι. διὰ τί;
25 ὅτι τοῦ δικαίαν καὶ εὖορκον θέσθαι τὴν ψήφον ὁ κωλύσας
ἑξαπατηθῆναι λόγος ὑμᾶς οὗτος αἴτιος ἔσται. πολὺ δὴ
μάλιστα πάντων τούτῳ τῷ λόγῳ προσέχειν ὑμᾶς δεῖ, καὶ
μνημονεῦσαι τούτου, καὶ πρὸς ἕκαστον ἀπαντᾶν, ὅταν οὗτος
λέγῃ. ἔστι δὲ πρῶτον μὲν ἐκεῖν' οὐκ ἄδηλος ἔρων, ἐξ ὧν 25
30 ἰδίᾳ πρὸς τινὰς αὐτὸς διεξιὼν ἀπηγγέλλετό μοι, ὥς εἶπερ
ἀληθῶς ἐπεπόνθειν ταῦθ' ἃ λέγω, δίκας ἰδίας μοι προσήκεν

7 Ἐρχιεὺς Blass: Ἐρχιεὺς Buttmann: επερχος S: επαρχος vulg.
ἔχω Wolf: ἔχων codd. 10 πομπεύσῃ vulg. 19 ἀτιμίας SYP:
πονηρίας vulg. (cf. § 19) 25 κωλύσων A al.

- αὐτῷ λαχεῖν, τῶν μὲν ἱματίων καὶ τῶν χρυσῶν στεφάνων
 τῆς διαφθορᾶς καὶ τῆς περὶ τὸν χορὸν πάσης ἐπηρείας,
 523 βλάβης, ὧν δ' εἰς τὸ σῶμ' ὑβρίσθαι φημί, ὕβρεως, οὐ μὰ
 Δί' οὐχὶ δημοσίᾳ κρίνειν αὐτὸν καὶ τίμημ' ἐπάγειν ὃ τι
 26 χρὴ παθεῖν ἢ ἀποτεῖσαι. ἐγὼ δ' ἐν μὲν ἐκείν' εὖ οἶδα, καὶ 5
 ὑμᾶς δ' εἰδέναι χρὴ, ὅτι εἰ μὴ προὔβαλόμεν αὐτόν, ἀλλ'
 ἐδικοζόμεν, οὐναντίος ἦκεν ἂν εὐθύς μοι λόγος, ὥς εἴπερ ἦν
 τι τούτων ἀληθές, προβάλλεσθαι μ' ἔδει καὶ παρ' αὐτὰ
 τὰδικήματα τὴν τιμωρίαν ποιεῖσθαι· ὃ τε γὰρ χορὸς ἦν τῆς
 πόλεως, ἥ τ' ἐσθὴς τῆς ἑορτῆς εἵνεκα πᾶσα παρεσκευάζετο, 10
 ἐγὼ θ' ὁ πεπονηὼς ταῦτα χορηγὸς ἦν· τίς ἂν οὖν ἑτέραν
 εἴλετο τιμωρίαν ἢ τὴν ἐκ τοῦ νόμου κατὰ τῶν περὶ τὴν
 27 ἑορτὴν ἀδικούντων οὔσαν; ταῦτ' εὖ οἶδ' ὅτι πάντ' ἂν ἔλεγεν
 οὗτος τότε. φεύγοντος μὲν γάρ, οἶμαι, καὶ ἡδίκηκός τις ἐστὶ
 τὸ τὸν παρόντα τρόπον τοῦ δοῦναι δίκην διακρούμενον, τὸν 15
 οὐκ ὄνθ' ὥς ἔδει γενέσθαι λέγειν, δικαστῶν δέ γε σωφρόνων
 τούτοις τε μὴ προσέχειν καὶ ὃν ἂν λάβωσιν ἀσελγαίνοντα
 28 κολάζειν. μὴ δὴ τοῦτο λέγειν αὐτὸν ἔατε, ὅτι καὶ δίκας ἰδίας
 δίδωσιν ὁ νόμος μοι καὶ γραφὴν ὕβρεως· δίδωσι γάρ· ἀλλ'
 ὥς οὐ πεποίηκεν ἃ κατηγορήκα, ἢ πεποιηκὼς οὐ περὶ τὴν 20
 ἑορτὴν ἀδικεῖ, τοῦτο δεικνύτω· τοῦτο γὰρ αὐτὸν ἐγὼ προὔ-
 βαλόμεν, καὶ περὶ τούτου τὴν ψῆφον οἴσετε νῦν ὑμεῖς. εἰ
 δ' ἐγὼ τὴν ἐπὶ τῶν ἰδίων δικῶν πλεονεξίαν ἀφείς τῇ πόλει
 παραχωρῶ τῆς τιμωρίας, καὶ τούτου εἰλόμην τὸν ἀγῶν' ἀφ'
 οὗ μηδὲν ἔστι λῆμμα λαβεῖν ἐμοί, χάριν, οὐ βλάβην δῆπου 25
 τοῦτ' ἂν εἰκότως ἐνέγκοι μοι παρ' ὑμῶν.
- 29 Οἶδα τοίνυν ὅτι καὶ τούτῳ πολλῶ χρήσεται τῷ λόγῳ 'μή
 με Δημοσθένει παραδῶτε, μηδὲ διὰ Δημοσθένην μ' ἀνέλητε.
 524 ὅτι τούτῳ πολεμῶ, διὰ τοῦτό μ' ἀναιρήσετε;' τὰ τοιαῦτα
 πολλάκις οἶδ' ὅτι φθέγγεται, βουλόμενος φθόνον τιν' ἐμοί 30

3 ὑβρίσθαι AB: ὑβρίζεσθαι S' YP
 βαλλόμεν vulg.

σκεῦαστο A
 cf. xxii 28

8 προβάλλεσθαι S: προβαλέσθαι al.

15 δοῦναι A: μὴ δοῦναι S vulg. . fort. διδόναι Blass,

29 τούτῳ FA: ἐκείνῳ SY

6 προὔβαλόμεν S: προὔ-

10 παρε-

διὰ τούτων τῶν λόγων συνάγειν. ἔχει δ' οὐχ οὕτω ταῦτ', 30
 οὐδ' ἐγγύς. οὐδένα γὰρ τῶν ἀδικούντων ὑμεῖς οὐδενὶ τῶν
 κατηγορῶν ἐκδίδοτε· οὐδὲ γὰρ ἐπειδὴν ἀδικηθῇ τις, ὥς ἂν
 5 ἕκαστος ὑμᾶς ὁ παθὼν πείσῃ, ποιεῖσθε τὴν τιμωρίαν, ἀλλὰ
 μὲν τοῖς ἀδικήσουσιν, ἀδήλοισ δὲ τοῖς ἀδικησομένοις. οὗτοι
 δὲ τί ποιοῦσιν οἱ νόμοι; πᾶσιν ὑπισχνοῦνται τοῖς ἐν τῇ
 πόλει, δίκην, ἂν ἀδικηθῇ τις, ἔσεσθαι δι' αὐτῶν λαβεῖν.
 ὅταν τοίνυν τῶν παραβαινόντων τινα τοὺς νόμους κολάζητε,
 10 οὐ τοῖς κατηγοροῖς τοῦτον ἐκδίδοτε, ἀλλὰ τοὺς νόμους ὑμῖν
 αὐτοῖς βεβαιοῦτε. ἀλλὰ μὴν πρὸς γε τὸ τοιοῦτον, ὅτι 31
 'Δημοσθένης' φησὶν 'ὑβρίζεται,' δίκαιος καὶ κοινὸς καὶ
 ὑπὲρ πάντων ἔσθ' ὁ λόγος. οὐ γὰρ εἰς Δημοσθένην ὄντα
 μ' ἡσέλγαινε μόνον ταύτην τὴν ἡμέραν, ἀλλὰ καὶ εἰς χορη-
 15 γὸν ὑμέτερον· τοῦτο δ' ὅσον δύναται γινώητ' ἂν ἐκ τῶνδῃ.
 ἵστε δὴ πού τοιούτῳ ὅτι τῶν θεσμοθετῶν τούτων οὐδενὶ θεσμο- 32
 θέτης ἔστ' ὄνομα, ἀλλ' ὁτιδὴ ποθ' ἐκάστω. ἂν μὲν τοίνυν
 ἰδιώτην ὄντα τιν' αὐτῶν ὑβρίσῃ τις ἢ κακῶς εἴπῃ, γραφὴν
 ὑβρεως καὶ δίκην κακηγορίας ἰδίαν φεύσεται, ἐὰν δὲ θεσμο-
 20 θέτην, αἷτιμος ἔσται καθάπαξ. διὰ τί; ὅτι τοὺς νόμους ἤδη
 ὁ τοῦτο ποιῶν προσυβρίζει, καὶ τὸν ὑμέτερον κοινὸν στέ-
 φανον καὶ τὸ τῆς πόλεως ὄνομα· ὁ γὰρ θεσμοθέτης οὐδενὸς
 ἀνθρώπων ἔστ' ὄνομα, ἀλλὰ τῆς πόλεως. καὶ πάλιν γε τὸν 33
 ἄρχοντα, ταῦτό τοῦτο, ἐὰν μὲν ἐστεφανωμένον πατάξῃ τις
 25 ἢ κακῶς εἴπῃ, αἷτιμος, ἐὰν δ' ἰδιώτην, ἰδίᾳ ὑπόδικος. καὶ 525
 οὐ μόνον περὶ τούτων οὕτω ταῦτ' ἔχει, ἀλλὰ καὶ περὶ πάν-
 των οἷς ἂν ἡ πόλις τιν' ἄδειαν ἢ στεφανηφορίαν ἢ τινα
 τιμὴν δῶ. οὕτω τοίνυν καὶ ἐμέ, εἰ μὲν ἐν ἄλλαις τισὶν
 ἡμέραις ἡδίκησέ τι τούτων Μειδίας ἰδιώτην ὄντα, ἰδίᾳ καὶ
 30 δίκην προσῆκεν αὐτῷ διδόναι· εἰ δὲ χορηγὸν ὄνθ' ὑμέτερον 34
 ἱερομηνίας οὔσης πάνθ' ὅσ' ἡδίκηκεν ὑβρίσας φαίνεται,

3 οὐδὲ γὰρ S al.: οὐδὲ A 6 ἀδικήσουσιν] ἀδικήμασιν al.
 22, 23 ὁ γὰρ θεσμοθέτης . . . τῆς πόλεως secl. Dobree 24, 25 πατάξῃ
 τις . . . εἴπῃ vulg. S γρ.: παταξῆς . . . εἴπῃ S solus

- δημοσίας ὀργῆς καὶ τιμωρίας δίκαιός ἐστι τυγχάνειν· ἅμα γὰρ τῷ Δημοσθένει καὶ ὁ χορηγὸς ὑβρίζετο (τοῦτο δ' ἐστὶ τῆς πόλεως), καὶ ταῦτ' αὐταῖς ταῖς ἡμέραις, αἷς οὐκ ἐῷσιν οἱ νόμοι. χρὴ δ', ὅταν μὲν τιθῇσθε τοὺς νόμους, ὅποιοι τινές εἰσι σκοπεῖν, ἐπειδὴν δὲ θῆσθε, φυλάττειν καὶ χρῆ- 5 σθαι· καὶ γὰρ εὖορκα ταῦθ' ὑμῖν ἐστι καὶ ἄλλως δίκαια.
- 35 ἦν ὁ τῆς βλάβης ὑμῖν νόμος πάλαι, ἦν ὁ τῆς αἰκείας, ἦν ὁ τῆς ὕβρεως. εἰ τοίνυν ἀπέχρη τοὺς τοῖς Διονυσίοις τι ποιούντας τούτων κατὰ τούτους τοὺς νόμους δίκην διδόναι, οὐδὲν ἂν προσέδει τοῦδε τοῦ νόμου. ἀλλ' οὐκ ἀπέχρη. 10 σημεῖον δέ· ἔθεσθ' ἱερὸν νόμον αὐτῷ τῷ θεῷ περὶ τῆς ἱερομηνίας. εἴ τις οὖν κἀκεῖνοις τοῖς προϋπάρχουσι νόμοις καὶ τούτῳ τῷ μετ' ἐκείνους τεθέντι καὶ πᾶσι τοῖς λοιποῖς ἔστ' ἔνοχος, ὁ τοιοῦτος πότερα μὴ δῶ διὰ τοῦτο δίκην, ἣ (κἂν) μείζω δοίῃ δικαίως; ἐγὼ μὲν οἶομαι μείζω. 15
- 36 Ἀπήγγελλε τοίνυν τίς μοι περιούντ' αὐτὸν συλλέγειν καὶ πυνθάνεσθαι τίσι πώποτε συμβέβηκεν ὑβρισθῆναι, καὶ λέγειν τούτους καὶ διηγείσθαι πρὸς ὑμᾶς μέλλειν, οἶον, ᾧ ἄνδρες Ἀθηναῖοι, τὸν πρόεδρον, ὃν ποτέ φασιν ἐν ὑμῖν ὑπὸ Πολυ- ζήλου πληγῆναι, καὶ τὸν θεσμοθέτην ὃς ἔναγχος ἐπλήγη 20 τὴν αὐλητρίδ' ἀφαιρούμενος, καὶ τοιούτους τινάς, ὥς ἔαν πολλοὺς ἑτέρους δεινὰ καὶ πολλὰ πεπονθότας ἐπιδείξῃ,
- 526 ἦττον ὑμᾶς ἐφ' οἷς ἐγὼ πέπονθ' ὀργισμένους. ἐμοὶ δ' αὖ 37 τοῦναντίον, ᾧ ἄνδρες Ἀθηναῖοι, δοκεῖτε ποιεῖν ἂν εἰκότως, εἴπερ ὑπὲρ τοῦ κοινῇ βελτίστου δεῖ μέλειν ὑμῖν. τίς γὰρ 25 οὐκ οἶδεν ὑμῶν τοῦ μὲν πολλὰ τοιαῦτα γίνεσθαι τὸ μὴ κολάζεσθαι τοὺς ἑξαμαρτάνοντας αἴτιον ὄν, τοῦ δὲ μηδέν' ὑβρίξειν τὸ λοιπὸν τὸ δίκην τὸν ἀεὶ ληφθένθ', ἦν προσήκει,

3 post πόλεως add. ὄνομα vulg. : om. SY OP καὶ ταῦτ' αὐταῖς
 Reiske : καὶ τὸ ταύταις S¹ : καίτοι ταύταις S quarta m. F : καὶ τοιαύ-
 ταις al. 6 εὖορκα S : ἐνορκα A F corr. 7 αἰκείας S¹ : αἰκίας
 S corr. vulg. 15 κἂν add. Schaefer 16 ἀπήγγελλε
 S A B : ἀπήγγειλε al. Cf. § 25, xxi 105, liv 38 22 δεινὰ καὶ
 πολλὰ SY OP : πολλὰ καὶ δεινὰ vulg. 23 αὖ] αὐτὸ Blass coll.
 § 120, xxii 5 25 εἴπερ ὑπὲρ A F (cf. i 2) : εἴπερ S Y

διδόναι μόνον αἴτιον ἂν γενόμενον; εἰ μὲν τοίνυν ἀποτρέψαι
 συμφέρει τοὺς ἄλλους, τοῦτον καὶ δι' ἐκεῖνα κολαστέον, καὶ
 μᾶλλον γ' ὅσῳ περ ἂν ᾗ πλείω καὶ μείζω· εἰ δὲ παροξύναι
 καὶ τοῦτον καὶ πάντας, ἕατέον. ἔτι τοίνυν οὐδ' ὁμοίαν 38
 5 οὖσαν τούτῳ κάκεινοις συγγνώμην εὐρήσομεν. πρῶτον μὲν
 γὰρ ὁ τὸν θεσμοθέτην πατάξας τρεῖς εἶχεν προφάσεις,
 μέθην, ἔρωτα, ἄγνοϊαν διὰ τὸ σκοτούς καὶ νυκτὸς τὸ πρᾶγμα
 γενέσθαι. ἔπειθ' ὁ Πολύζηλος ὀργῇ καὶ τρόπου προπετεῖα
 φθάσας τὸν λογισμὸν ἁμαρτῶν ἔπαισεν· οὐ γὰρ ἐχθρὸς γ'
 10 ὑπῆρχεν ὦν, οὐδ' ἐφ' ὕβρει τοῦτ' ἐποίησεν. ἀλλ' οὐ
 Μειδίᾳ τούτων οὐδὲν ἔστ' εἰπεῖν· καὶ γὰρ ἐχθρὸς ἦν, καὶ
 μεθ' ἡμέραν εἰδὼς ὕβριζε, καὶ οὐκ ἐπὶ τούτῳ μόνον, ἀλλ'
 ἐπὶ πάντων φαίνεται προηρημένος μ' ὑβρίζειν. καὶ μὴν 39
 οὐδὲ τῶν πεπραγμένων ἔμοι καὶ τούτοις οὐδὲν ὅμοιον ὀρώ.
 15 πρῶτον μὲν γὰρ ὁ θεσμοθέτης οὐχ ὑπὲρ ὕμῶν οὐδὲ τῶν
 νόμων φροντίσας οὐδ' ἀγανακτήσας φανήσεται, ἀλλ' ἰδίᾳ
 πεισθεὶς ὁπόσῳ δῆποτ' ἀργυρίῳ καθυφείς τὸν ἀγῶνα· ἔπειθ'
 ὁ πληγείς ἐκεῖνος ὑπὸ τοῦ Πολυζήλου, ταῦτ' οὗτο, ἰδίᾳ
 διαλυσάμενος, ἐρρώσθαι πολλὰ τοῖς νόμοις εἰπὼν καὶ ὑμῖν, 527
 20 οὐδ' εἰσῆγαγε τὸν Πολύζηλον. εἰ μὲν τοίνυν ἐκείνων κατη- 40
 γορεῖν βούλεται τις ἐν τῷ παρόντι, δεῖ λέγειν ταῦτα· εἰ δ'
 ὑπὲρ ὧν ἐγὼ τούτου κατηγόρηκ' ἀπολογεῖσθαι, πάντα μάλ-
 λον ἢ ταῦτα λεκτέα. πᾶν γὰρ τοῦναντίον ἐκείνοις αὐτὸς
 μὲν οὔτε λαβὼν οὐδὲν οὔτ' ἐπιχειρήσας λαβεῖν φανήσομαι,
 25 τὴν δ' ὑπὲρ τῶν νόμων καὶ τὴν ὑπὲρ τοῦ θεοῦ καὶ τὴν ὑπὲρ
 ὕμῶν τιμωρίαν δικαίως φυλάξας καὶ νῦν ἀποδεδωκὼς ὑμῖν.
 μὴ τοίνυν ἔατε ταῦτ' αὐτὸν λέγειν, μηδ', ἂν βιάζηται, πεί-
 θεσθ' ὥς δίκαιόν τι λέγουσι. ἂν γὰρ ταῦθ' οὕτως ἐγνωσμέν' 41
 ὑπάρχη παρ' ὑμῖν, οὐκ ἐνέσται αὐτῷ λόγος οὐδὲ εἰς. ποῖα

§§ 38-41 in libris S F obelo notatae 9 φθάσας τὸν λογισμὸν ἁμαρ-
 τῶν ἔπαισεν Schaefer: φθάσας τὸν λογισμὸν ἔπαισεν Rh. Gr. iv 250
 W. Blass: φθάσας τὸν λογισμὸν ἁμαρτῶν ἔπεσεν A: φθάσαι (φθάσας F
 corr., προφθάσας S γρ.) τὸν λογισμὸν ἁμαρτῶν ἔφησεν (ἔπεσεν S γρ.) S
 vulg.: φθάσας τὸν λογισμὸν ἁμαρτεῖν ἔφησεν Wolf

γὰρ πρόφασις, τίς ἀνθρωπίνη καὶ μετρία σκῆψις φανείται τῶν πεπραγμένων αὐτῷ; ὀργὴ νῆ Δία· καὶ γὰρ τοῦτο τυχὸν λέξει, ἀλλ' ἂ μὲν ἂν τις ἄφνω τὸν λογισμὸν φθάσας ἐξαχθῇ πρᾶξαι, κὰν ὑβριστικῶς ποιήσῃ, δι' ὀργὴν γ' ἐνι φῆσαι πεποιηκέναι· ἂ δ' ἂν ἐκ πολλοῦ συνεχῶς ἐπὶ πολλὰς 5 ἡμέρας παρὰ τοὺς νόμους πράττων τις φωρᾶται, οὐ μόνον δῆπου τοῦ μὴ μετ' ὀργῆς ἀπέχει, ἀλλὰ καὶ βεβουλευμένως ὁ τοιοῦτος ὑβρίζων ἐστὶν ἤδη φανερός.

- 42 Ἄλλὰ μὴν ὀπηνίκα καὶ πεποιηκῶς ἂ κατηγορῶ καὶ ὕβρει πεποιηκῶς φαίνεται, τοὺς νόμους ἤδη σκοπεῖν δεῖ, ᾧ ἄνδρες 10 δικασταί· κατὰ γὰρ τούτους δικάσειν ὁμωμόκατε. καὶ θεωρεῖθ' ὅσῳ μείζονος ὀργῆς καὶ ζημίας ἀξιούσι τοὺς ἐκουσίως καὶ δι' ὕβριν πλημμελοῦντας τῶν ἄλλως πῶς ἐξαμαρ-
43 τανόντων. πρῶτον μὲν τοίνυν οἱ περὶ τῆς βλάβης οὔτοι νόμοι πάντες, ἵν' ἐκ τούτων ἄρξωμαι, ἂν μὲν ἐκὼν βλάβῃ, 15
528 διπλοῦν, ἂν δ' ἄκων, ἀπλοῦν τὸ βλάβος κελεύουσιν ἐκτίνειν. εἰκότως· ὁ μὲν γὰρ παθὼν πανταχοῦ βοηθείας δίκαιος τυγχάνειν, τῷ δρᾶσαντι δ' οὐκ ἴσην τὴν ὀργὴν, ἂν θ' ἐκὼν ἂν τ' ἄκων, ἔταξεν ὁ νόμος. ἔπειθ' οἱ φονικοὶ τοὺς μὲν ἐκ προνοίας ἀποκτινύνοντας θανάτῳ καὶ ἀειφυγίᾳ καὶ δημεύσει 20 τῶν ὑπαρχόντων ζημιούσι, τοὺς δ' ἀκουσίως αἰδέσεως καὶ
44 φιλανθρωπίας πολλῆς ἤξιωσαν. οὐ μόνον δ' ἐπὶ τούτων τοῖς ἐκ προαιρέσεως ὑβρισταῖς χαλεποὺς ὄντας ἰδεῖν ἔστι τοὺς νόμους, ἀλλὰ καὶ ἐφ' ἀπάντων. τί γὰρ δὴ ποτ', ἂν τις ὀφλῶν δίκην μὴ ἐκτίνῃ, οὐκέτ' ἐποίησεν ὁ νόμος τὴν 25 ἐξούλην ἰδίαν, ἀλλὰ προστιμᾶν ἐπέταξε τῷ δημοσίῳ; καὶ πάλιν τί δὴ ποτ', ἂν μὲν ἐκὼν παρ' ἐκόντος τις λάβῃ τάλαντον ἐν ἡ δὴ δέκα καὶ ταῦτ' ἀποστερήσῃ, οὐδὲν αὐτῷ πρὸς τὴν πόλιν ἐστίν, ἂν δὲ μικροῦ πάνυ τιμήματος ἀξιόν

3 ἀλλ' ἂ μὲν AF: ἀλλὰ μὴν S et Galen. v 178 4 πρᾶξαι
S: τι πρᾶξαι AF ποιήσῃ YP: τοῦτο ποιήσῃ S: τι ποιήσῃ A
7 μὴ del. Schaefer 17 δίκαιος S solus: δίκαιός ἐστι vulg.
24 γὰρ δὴ ποτ' vulg.: δὴ γὰρ ποτε S¹P: δὴ γὰρ δῆποτε YO 26 ἐξού-
λην SA B¹: ἐξούλης vulg. 29 τιμήματος del. Cobet

τις λάβῃ, βία δὲ τούτ' ἀφέλῃται, τὸ ἴσον τῷ δημοσίῳ
 προστιμᾶν οἱ νόμοι κελεύουσιν, ὅσον περ δὴ τῷ ἰδιώτῃ;
 ὅτι πάνθ', ὅσα τις βιαζόμενος πράττει, κοῖν' ἀδικήματα καὶ 45
 κατὰ τῶν ἔξω τοῦ πράγματος ὄντων ἡγεῖθ' ὁ νομοθέτης·
 5 τὴν μὲν γὰρ ἰσχὺν ὀλίγων, τοὺς δὲ νόμους ἀπάντων εἶναι,
 καὶ τὸν μὲν πεισθέντ' ἰδίας, τὸν δὲ βιασθέντα δημοσίας
 δεῖσθαι βοθηείας. διόπερ καὶ τῆς ὑβρεως αὐτῆς τὰς μὲν
 γραφὰς ἔδωκεν ἀπαντι τῷ βουλομένῳ, τὸ δὲ τίμημ' ἐποίη-
 ησεν ὅλον δημόσιον· τὴν γὰρ πόλιν ἡγεῖτ' ἀδικεῖν, οὐ τὸν
 10 παθόντα μόνον, τὸν ὑβρίζειν ἐπιχειροῦντα, καὶ δίκην ἱκανὴν 529
 τὴν τιμωρίαν εἶναι τῷ παθόντι, χρήματα δ' οὐ προσήκειν
 τῶν τοιούτων ἐφ' ἑαυτῷ λαμβάνειν. καὶ τοσαύτη γ' ἐχρή- 46
 σαθ' ὑπερβολῇ, ὥστε καὶ εἰς δοῦλον ὑβρίξῃ τις, ὁμοίως
 ἔδωκεν ὑπὲρ τούτου γραφήν. οὐ γὰρ ὅστις ὁ πάσχων ᾤετο
 15 δεῖν σκοπεῖν, ἀλλὰ τὸ πρᾶγμ' ὁποῖόν τι τὸ γιννόμενον·
 ἐπειδὴ δ' εὗρεν οὐκ ἐπιτήδειον, μήτε πρὸς δοῦλον μήθ' ὅλως
 ἐξεῖναι πράττειν ἐπέτρεψεν. οὐ γὰρ ἔστιν, οὐκ ἔστιν, ὧ
 ἄνδρες Ἀθηναῖοι, τῶν πάντων οὐδὲν ὑβρεως ἀφορητότερον,
 οὐδ' ἐφ' ὅτῳ μᾶλλον ὑμῖν ὀργίζεσθαι προσήκει. ἀνάγνωθι
 20 δ' αὐτόν μοι λαβὼν τὸν τῆς ὑβρεως νόμον· οὐδὲν γὰρ οἶον
 ἀκούειν αὐτοῦ τοῦ νόμου.

ΝΟΜΟΣ.

Ἐάν τις ὑβρίξῃ εἷς τινα, ἢ παῖδα ἢ γυναῖκα ἢ ἄνδρα, τῶν 47
 ἐλευθέρων ἢ τῶν δούλων, ἢ παράνομόν τι ποιήσῃ εἰς τούτων τινά,
 25 γραφέσθω πρὸς τοὺς θεσμοθέτας ὁ βουλόμενος Ἀθηναίων οἷς
 ἔξεστιν, οἱ δὲ θεσμοθέται εἰσαγόντων εἰς τὴν ἡλιαίαν τριάκοντα
 ἡμερῶν ἀφ' ἧς ἂν γραφῇ, ἔαν μὴ τι δημόσιον κωλύῃ, εἰ δὲ μὴ,
 ὅταν ἢ πρῶτον οἶόν τε. ὅτου δ' ἂν καταγνῶ ἢ ἡλιαία, τιμᾶτω περὶ
 αὐτοῦ παραχρήμα, ὅτου ἂν δοκῇ ἄξιος εἶναι παθεῖν ἢ ἀποτεῖσθαι.

2 δὴ S al.: ἂν A: om. F [ιδιώτῃ] ἐλόγντι Cobet coll. Harpocr. v.
 βιαίων 17 ἐπέτρεψεν SYOP: ἐπέτρεπεν B marg.: ἐπέταξεν al.
 23 ὑβρίξῃ codd. uno excepto, cf. § 46 et Aesch. Tim. 15: ὑβρίσῃ
 Schaefer 27 γραφῇ (sc. ὁ ὑβρίζων) 'nonnulli' apud Taylor: ἢ
 γραφή codd.: <ῆ> ἢ γραφή Markland 28 καταγνῶ ἢ Lambinus:
 καταγνῶτε S' Y P: καταγνῶτε ἢ cett.

ὅσοι δ' ἂν γράφονται γραφὰς ἰδίας κατὰ τὸν νόμον, εἴαν τις μὴ ἐπεξέλθῃ ἢ ἐπεξίων μὴ μεταλάβῃ τὸ πέμπτον μέρος τῶν ψήφων, ἀποτεισάτω χιλίας δραχμὰς τῷ δημοσίῳ. εἴαν δὲ ἀργυρίου τιμηθῇ τῆς ὕβρεως, δεδέσθω, εἴαν ἐλεύθερον ὑβρίσῃ, μέχρι ἂν ἐκτείσῃ.

5

- 48 Ἀκούετ', ὦ ἄνδρες Ἀθηναῖοι, τοῦ νόμου τῆς φιλανθρω-
 530 πίας, ὃς οὐδὲ τοὺς δούλους ὑβρίζεισθαι ἀξιοῖ. τί οὖν πρὸς θεῶν; εἴ τις εἰς τοὺς βαρβάρους ἐνεγκὼν τὸν νόμον τοῦτον, παρ' ὧν τὰ ἀνδράποδ' εἰς τοὺς Ἑλλήνας κομίζεται, ἐπαινῶν ὑμᾶς καὶ διεξιὼν περὶ τῆς πόλεως εἴποι πρὸς αὐτοὺς ὅτι 10
 49 'εἰσὶν Ἑλληνές τινες ἄνθρωποι οὕτως ἡμεροὶ καὶ φιλάνθρωποι τοὺς τρόπους, ὥστε πόλλ' ὑφ' ὑμῶν ἡδικομένοι, καὶ φύσει τῆς πρὸς ὑμᾶς ἔχθρας αὐτοῖς ὑπαρχούσης πατρικῆς, ὅμως οὐδ' ὅσων ἂν τιμὴν καταθέντες δούλους κτήσωνται, οὐδὲ τούτους ὑβρίξειν ἀξιοῦσιν, ἀλλὰ νόμον δημοσίαν τὸν 15
 50 βάντας τὸν νόμον τοῦτον ἐξημιώκασιν θανάτῳ,' εἰ ταῦτ' ἀκούσειαν καὶ συνείεν οἱ βάρβαροι, οὐκ ἂν οἴεσθε δημοσίαν πάντας ὑμᾶς προξένους αὐτῶν ποιήσασθαι; τὸν τοίνυν οὐ παρὰ τοῖς Ἑλλήσιν μόνον εὐδοκιμοῦντα νόμον, ἀλλὰ καὶ 20
 παρὰ τοῖς βαρβάροις εὖ δόξαντ' ἂν ἔχειν, σκοπεῖσθ' ὁ παραβὰς ἦντινα δὸς δίκην ἀξίαν ἔσται δεδωκώς.
 51 Εἰ μὲν τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, μὴ χορηγὸς ὦν ταῦτ' ἐπεπόνθειν ὑπὸ Μειδίου, ὕβριν ἂν τις μόνον κατέγνω τῶν πεπραγμένων αὐτῷ· νῦν δέ μοι δοκεῖ, κἂν ἀσέβειαν εἰ 25
 καταγιγνώσκοι, τὰ προσήκοντα ποιεῖν. ἴστε γὰρ δήπου τοῦθ' ὅτι τοὺς χοροὺς ὑμεῖς ἅπαντας τούτους καὶ τοὺς ὕμνους τῷ θεῷ ποιεῖτε, οὐ μόνον κατὰ τοὺς νόμους τοὺς περὶ τῶν Διονυσίων, ἀλλὰ καὶ κατὰ τὰς μαντείας, ἐν αἷς ἀπάσαις ἀνηρημένον εὐρήσετε τῇ πόλει, ὁμοίως ἐκ Δελφῶν καὶ ἐκ 30
 Δωδώνης, χοροὺς ἰστάναι κατὰ τὰ πάτρια καὶ κνισᾶν ἀγνυῖας

καὶ στεφανηφορεῖν. ἀνάγνωθι δέ μοι λαβὼν αὐτὰς τὰς 52
μαντείας.

MANTEIAI.

531

- 5 Αὐδῶ Ἐρεχθεΐδῃσιν, ὅσοι Πανδίωνος ἄστυ
ναίετε καὶ πατρίοισι νόμοις ἰθύνεθ' ἑορτάς,
μεμνήσθαι Βάκχοιο, καὶ εὐρυχόρους κατ' ἀγνιάς
ἰστάναι ὠραίων Βρομίῳ χάριν ἄμμιγα πάντας,
καὶ κνισᾶν βωμοῖσι κάρη στεφάνοις πυκάσαντας.

Περὶ ὑγιείας θύειν καὶ εὐχεσθαι Διὶ ὑπάτῳ, Ἡρακλεῖ, Ἀπόλ-
10 λωνι προστατηρίῳ· περὶ τύχας ἀγαθὰς Ἀπόλλωνι ἀγνιεῖ, Λατοῖ,
Ἀρτέμιδι, καὶ κατ' ἀγνιάς κρατῆρας ἰστάμεν καὶ χοροὺς καὶ
στεφαναφορεῖν κατὰ πάτρια θεοῖς Ὀλυμπίοις πάντεσσι καὶ
πάσαις, †ιδίας† δεξιὰς καὶ ἀριστερὰς ἀνίσχοντας, καὶ μνασιδωρεῖν.

ΕΚ ΔΩΔΩΝΗΣ ΜΑΝΤΕΙΑΙ.

- 15 Τῷ δήμῳ τῷ Ἀθηναίων ὁ τοῦ Διὸς σημαίνει. ὅτι τὰς ὥρας 53
παρηνέγκατε τῆς θυσίας καὶ τῆς θεωρίας, αἵρετοὺς πέμπειν κελεύει
θεωροὺς ἕνεκα τούτου διὰ ταχέων, (καὶ) τῷ Διὶ τῷ Ναίῳ τρεῖς
βοῦς καὶ πρὸς ἑκάστῳ βοὶ δύο οἷς, τῇ Διώνῃ βοῦν καλλιερεῖν, καὶ
20 τράπεξαν χαλκῇν [καὶ] πρὸς τὸ ἀνάθημα ὃ ἀνέθηκεν ὁ δῆμος ὁ
Ἀθηναίων.

Ὁ τοῦ Διὸς σημαίνει ἐν Δωδώνῃ, Διονύσῳ δημοτελῇ ἱερὰ

4 Ἐρεχθεΐδῃσιν Meier : ερεχθιδεσσι S : Ἐρεχθεΐδαισιν Buttmann
7 ὠραίων . . . χορὸν Hemsterhuys : ὠραῖα . . . χορὸν Meier : ὠραῖαν . . .
χάριν Sauppe coll. Arist. *Nub.* 310, *Thest.* 982 . 12 στεφανα-
φορεῖν Blass : στεφανηφορεῖν codd. κατὰ Buttmann (cf. xliii 66) :
κατατὰ S : κατὰ Y P post Ὀλυμπίοις fort. addendum καὶ Ὀλυμπίαις
cum xliii 66 Blass 13 ιδίας om. xliii 66 : ἰθείας Buttmann : ὁσίας
Wolf : λιτάς Weil (coll. Pind. *Ol.* vi 78, *Pyth.* iv 217) 16 παρη-
νέγκατε] παρήκατε Cobet κελεύει del. Cobet coll. § 9 17 ἕνεκα
τούτου Buttmann : ἐννέα καὶ τούτου τοὺς S Y F : ἐννέα καὶ τούτους
vulg. καὶ add. Boeckh (C. Inscr. II p. 579) τῷ Ναίῳ τρεῖς
Buttmann (cf. Inscr. Dodonaeas ΔΙΙ ΝΑΙΩΙ, et Anecd. Bekk. Νάϊος
Zeús, ὄνομα ἱεροῦ τοῦ ἐν Δωδώνῃ) : τῶν αρω τρις S : τῷ ναρῶ τρεῖς
(vel similia) cett. : τῷ ἐν Τομάρῳ τρεῖς Spalding 18 βοὶ δύο οἷς
Dobree : δύο βοησεις S (addito i inter o et η a pr. m. : δύο βοιήσεις
codd. cett. τῇ SFY' P : τῇ δὲ vulg. καλλιερεῖν Sauppe : καὶ
ἄλλα ἱερεῖα codd. : καὶ ἄρνα ἱερεῖα Boeckh 19 καὶ ante πρὸς secl.
Reiske 21 ante ὁ τοῦ Διὸς excidisse putat τῷ δήμῳ τῷ Ἀθηναίων
Blass : καὶ πρὸς add. Weil δημοτελῇ ἱερὰ τελεῖν Buttmann (cf.
Hesych. δημοτελῇ ἱερά) : δημοτελεῖ ἱερεῖον τέλειον codd.

τελεῖν καὶ κρατῆρα κεράσαι καὶ χοροὺς ἱστάναι, Ἀπόλλωνι ἀπο-
τροπαίῳ βοῦν θύσαι, καὶ στεφανηφορεῖν ἐλευθέρους καὶ δούλους,
καὶ ἐλινύειν μίαν ἡμέραν. Διὶ κτησίῳ βοῦν λευκόν.

- 54 Εἰσὶν, ὦ ἄνδρες Ἀθηναῖοι, καὶ αὗται καὶ ἄλλαι πολλαὶ
532 μαντεῖαι τῇ πόλει κάγαθαί. τί οὖν ἐκ τούτων ὑμᾶς ἐν- 5
θυμείσθαι δεῖ; ὅτι τὰς μὲν ἄλλας θυσίας τοῖς ἐφ' ἐκάστης
μαντείας προφαινομένοις θεοῖς προστάττουσι θύειν, ἱστάναι
δὲ χοροὺς καὶ στεφανηφορεῖν κατὰ τὰ πάτρια πρὸς ἀπάσαις
55 ταῖς ἀφικνουμέναις μαντεῖαις προσαναίρουσιν ὑμῖν. οἱ τοῖνυν
χοροὶ πάντες οἱ γιγνόμενοι καὶ οἱ χορηγοὶ δῆλον ὅτι τὰς μὲν 10
ἡμέρας ἐκεῖνας, ὡς συνερχόμεθ' ἐπὶ τὸν ἀγῶνα, κατὰ τὰς
μαντείας ταύτας ὑπὲρ ὑμῶν ἐστεφανώμεθα, ὁμοίως ὃ τε
μέλλων νικᾶν καὶ ὁ πάντων ὕστατος γενήσεσθαι, τῇ δὲ τῶν
ἐπιωικίων ὑπὲρ αὐτοῦ τότ' ἤδη στεφανοῦται ὁ νικῶν. τὸν
οὖν εἷς τινα τούτων τῶν χορευτῶν ἢ τῶν χορηγῶν ὑβρίζοντ' 15
ἐπ' ἔχθρα, καὶ ταῦτ' ἐν αὐτῷ τῷ ἀγῶνι καὶ ἐν τῷ τοῦ θεοῦ
ἱερῷ, τοῦτον ἄλλο τι πλὴν ἀσεβεῖν φήσομεν;
- 56 Καὶ μὴν ἴστε γε τοῦθ' ὅτι βουλόμενοι μηδέν' ἀγωνίζεσθαι
ξένον, οὐκ ἐδώκαθ' ἀπλῶς τῶν χορηγῶν οὐδενὶ προσκαλέσαντι
τοὺς χορευτὰς σκοπεῖν, ἀλλ' ἐὰν μὲν καλέσῃ, πεντήκοντα 20
δραχμάς, ἐὰν δὲ καθέξεσθαι κελεύσῃ, χιλίας ἀποτίνειν
ἐτάξατε. τίνος εἵνεκα; ὅπως μὴ τὸν ἐστεφανωμένον καὶ
λητουργοῦντα τῷ θεῷ ταύτην τὴν ἡμέραν καλῇ μηδ' ἐπηρεάζῃ
57 μηδ' ὑβρίξῃ μηδεὶς ἐξεπίτηδες. εἴτα τὸν μὲν χορευτὴν οὐδ'
ὁ προσκαλέσας ἀζήμιος ἔσται κατὰ τὸν νόμον, τὸν δὲ χορηγὸν 25
οὐδ' ὁ συγκόψας παρὰ πάντας τοὺς νόμους οὕτω φανερώς
δώσει δίκην; ἀλλὰ μὴν οὐδέν ἐστ' ὄφελος καλῶς καὶ φιλαν-
533 θρώπως τοὺς νόμους ὑπὲρ τῶν πολλῶν κείσθαι, εἰ τοῖς

3 ἐλινύειν B marg. : ἐλεεινυειν S : ἐλεεῖν θύειν vulg. 11 ἐπὶ S
vulg. . eis Blass cum O P 12 ὑμῶν AFP : ὑμῶν αὐτῶν Y : αὐτῶν
S, lemma schol. p. 562, 24 : ἀπάντων Weil ἐστεφανώμεθα A :
ἐστεφανοῦμεθα S F Y O P : στεφανοῦμεθα vulg. 13 τῇ Herwerden :
τὴν codd. 21 καθέξεσθαι marg. Lutetianae a. 1570 (Blass),
schol. p. 563, 11, 14 : καθίξεσθαι codd. 27 δώσει S solus : οὐ
δώσει vulg.

ἀπειθοῦσι καὶ βιαζόμενοις αὐτοὺς ἢ παρ' ὑμῶν ὀργὴ τῶν
αἰεὶ κυρίων μὴ γενήσεται.

Φέρε δὴ πρὸς θεῶν κἀκεῖνο σκέψασθε. παραιτήσομαι 58
δ' ὑμᾶς μηδὲν ἀχθεσθῆναί μοι, ἐὰν ἐπὶ συμφορᾶς τινῶν
5 γεγονότων ὀνομαστὶ μνησθῶ· οὐ γὰρ ὀνειδίσαι μὰ τοὺς
θεοὺς οὐδενὶ δυσχερὲς οὐδὲν βουλόμενος τοῦτο ποιήσω, ἀλλὰ
δείξαι τὸ βιάζεσθαι καὶ ὑβρίζειν καὶ τὰ τοιαῦτα ποιεῖν ὡς
ἅπαντες ὑμεῖς οἱ ἄλλοι φεύγετε. Σαννίων ἐστὶ δῆπου τις
ὁ τοὺς τραγικοὺς χοροὺς διδάσκων· οὗτος ἀστρατείας ἤλω
10 καὶ κέχρηται συμφορᾷ. τοῦτον μετὰ τὴν ἀτυχίαν ταύτην 59
ἐμισθώσατό τις φιλονικῶν χορηγὸς τραγῳδῶν, οἶμαι, Θεοξο-
τίδης. τὸ μὲν οὖν πρῶτον ἡγανάκτουν οἱ ἀντιχορηγοὶ καὶ
κωλύσειν ἔφασαν, ὡς δ' ἐπληρώθη τὸ θέατρον καὶ τὸν ὄχλον
συνειλεγμένον εἶδον ἐπὶ τὸν ἀγῶνα, ὤκνησαν, εἶσαν, οὐδεὶς
15 ἦψατο, ἀλλὰ τοσοῦτον τῆς εὐσεβείας ἐν ἐκάστῳ τις ἂν ὑμῶν
ἴδοι τὸ συγκεχωρηκός, ὥστε πάντα τὸν μετὰ ταῦτα χρόνον
διδάσκει τοὺς χοροὺς καὶ οὐδὲ τῶν ἰδίων ἐχθρῶν οὐδεὶς
κωλύει τοσοῦτ' ἀπέχει τῶν χορηγῶν. ἄλλος ἐστὶν Ἀρι- 60
στείδης Οἰνῆδος φυλῆς, ἡτυχηκώς τι καὶ οὗτος τοιοῦτον, ὃς
20 νῦν μὲν καὶ γέρων ἐστὶν ἤδη καὶ ἴσως ἡττων χορευτής, ἦν
δὲ ποθ' ἡγεμὼν τῆς φυλῆς [κορυφαῖος]. ἴστε δὲ δῆπου
τοῦθ', ὅτι τὸν ἡγεμόν' ἂν ἀφέλῃ τις, οἴχεται ὁ λοιπὸς χορός.
ἀλλ' ὅμως πολλῶν χορηγῶν φιλονικησάντων, οὐδεὶς πώποτε
τοῦτ' εἶδε τὸ πλεονέκτημα, οὐδ' ἐτόλμησε τοῦτον ἐξαγαγεῖν
25 οὐδὲ κωλύσαι· διὰ γὰρ τὸ δεῖν αὐτὸν ἐπιλαβόμενον τῇ χειρὶ
τοῦτο ποιῆσαι, καὶ μὴ προσκαλέσασθαι πρὸς τὸν ἄρχοντ' 534
ἐξεῖναι, ὥσπερ ἂν εἰ ξένον τις ἐξαγαγεῖν ἐβούλετο, ἅπας τις

4 συμφορᾶς Schaefer: συμφοραῖς codd. (servat Badham delete γε-
γονότων) 5 γεγονότων codd.: γεγονυῖαι (servato συμφοραῖς)

Weil, cf. xx 7 ὀνομαστὶ Reiske: ὀνόματι codd. 11 φιλονικῶν

S: φιλονεικῶν vulg. (cf. §§ 60, 66, xx 144) 16 τὸ συγκεχωρηκός

A B corr., sic Aristides in locis a Dindorfio citatis: συγκεχωρηκός S
vulg. 18 τῶν χορηγῶν S solus: τοῦ (τῶν al., τοῦ τῶν al.,

τοῦ τὸν al.) χορηγῶν (-γόν al.) τινὸς ἀψασθαι vulg. 21 κορυφαῖος

secl. Reiske 23 φιλονεικησάντων codd., cf. § 59

ᾧ κναι τῆς ἀσελγείας ταύτης αὐτόχειρ ὀφθῆναι γιγνόμενος.

61 οὐκ οὖν δεινόν, ᾧ ἄνδρες δικασταί, καὶ σχέτλιον, τῶν μὲν νικᾶν ἂν παρὰ τοῦτ' οἰομένων χορηγῶν, τῶν ἀνηλωκότων πολλάκις πάντα τὰ ὄντ' εἰς τὰς λητουργίας, μηδένα τολμῆσαι πώποτε μηδ' ὦν οἱ νόμοι διδόασιν ἄψασθαι, ἀλλ' οὕτως 5 εὐλαβῶς, οὕτως εὐσεβῶς, οὕτω μετρίως διακεῖσθαι, ὥστ' ἀναλίσκοντας, ἀγωνιῶντας ὅμως ἀπέχεσθαι, καὶ προορᾶσθαι τὰς ὑμετέρας βουλήσεις καὶ τὴν περὶ τὴν ἐορτὴν σπουδὴν, Μειδῖαν δ' ἰδιώτην ὄντα, μηδὲν ἀνηλωκότα, ὅτι τῷ προσέκρουσε καὶ ἐχθρὸς ὑπῆρχε, τοῦτον ἀναλίσκοντα, χορηγοῦντα, 10 ἐπίτιμον ὄντα προπηλακίζειν καὶ τύπτειν, καὶ μήτε τῆς ἐορτῆς μήτε τῶν νόμων μήτε τί ὑμεῖς ἐρεῖτε μήτε τοῦ θεοῦ φροντίζειν;

62 Πολλῶν τοίνυν, ᾧ ἄνδρες Ἀθηναῖοι, γεγενημένων ἐχθρῶν ἀλλήλοις, οὐ μόνον ἐξ ἰδίων ἀλλὰ καὶ ἐκ κοινῶν πραγμάτων, 15 οὐδεὶς πώποτ' εἰς τοσοῦτ' ἀναιδείας ἀφίκετο, ὥστε τοιοῦτόν τι τολμῆσαι ποιεῖν. καίτοι φασὶν Ἰφικράτην ποτ' ἐκείνουν Διοκλεῖ τῷ Πιθεῖ τὰ μάλιστ' ἐλθεῖν εἰς ἔχθραν, καὶ ἔτι πρὸς τούτῳ συμβῆναι Τεισίαν τὸν Ἰφικράτους ἀδελφὸν ἀντιχορηγῆσαι τῷ Διοκλεῖ. ἀλλ' ὅμως πολλοὺς μὲν ἔχων 20 φίλους Ἰφικράτης, πολλὰ δὲ χρήματα κεκτημένος, φρονῶν δ' ἐφ' αὐτῷ τηλικούτου ἡλίκου εἰκὸς ἄνδρα καὶ δόξης καὶ

63 τιμῶν τετυχηκόθ' ὦν ἐκείνος ἠξίωτο παρ' ὑμῶν, οὐκ ἐβάδιζεν 535 ἐπὶ τὰς τῶν χρυσοχόων οἰκίας νύκτωρ, οὐδὲ κατερρήγνυνεν τὰ παρασκευαζόμεν' ἱμάτι' εἰς τὴν ἐορτὴν, οὐδὲ διέφθειρε διδά- 25 σκαλον, οὐδὲ χορὸν μανθάνειν ἐκώλυεν, οὐδὲ τῶν ἄλλων οὐδὲν ὦν οὗτος διεπράττετ' ἐπολεῖ, ἀλλὰ τοῖς νόμοις καὶ τῇ τῶν ἄλλων βουλήσει συγχωρῶν, ἡνείχετο καὶ νικῶντα καὶ στεφανούμενον τὸν ἐχθρὸν ὀρών, εἰκότως· ἐν ἧ γὰρ αὐτὸς

3 post νικᾶν ἂν add. ταυτὶ codd. plerique, om. A F. Duplicem lectionem fuisse conij. Dobree, alteram ταύτη (in ταυτὶ corruptam), alteram παρὰ τοῦτ' (παρὰ ταῦτ' A): assentior 18 Πιθεῖ] variant libri et hic et alibi, Πιθεῖ, Πιθεῖ (utramque formam dant inscr.)

εὐδαίμων ἦδει γεγωναὶς πολιτείᾳ, ταύτῃ συγχωρεῖν τὰ τοιαῦτ'
 ἡξίου. πάλιν Φιλόστρατον πάντες ἴσμεν τὸν Κολωνῆθεν 64
 Χαβρίου κατηγοροῦντα, ὅτ' ἐκρίνετο τὴν περὶ Ὠρωποῦ κρίσιν
 θανάτου, καὶ πάντων τῶν κατηγορῶν πικρότατον γενόμενον,
 5 καὶ μετὰ ταῦτα χορηγοῦντα παισὶν Διονύσια καὶ νικῶντα, καὶ
 Χαβρίαν οὔτε τύπτοντα, οὔτ' ἀφαρπάζοντα τὸν στέφανον,
 οὔθ' ὅλως προσιόνθ' ὅποι μὴ προσήκεν αὐτῷ. πολλοὺς δ' ἂν 65
 ἔχων εἰπεῖν ἔτι καὶ διὰ πολλὰς προφάσεις ἐχθροὺς γεγενη-
 μένους ἀλλήλοις, οὐδένα πώποτ' οὔτ' ἀκήκο' οὔθ' ἐόρακα ὅστις
 10 εἰς τοσοῦτον ἐλήλυθεν ὕβρεως ὥστε τοιοῦτόν τι ποιεῖν. οὐδέ
 γ' ἐκεῖν' οὐδεὶς ὑμῶν οἶδ' ὅτι μνημονεύει πρότερον, τῶν ἐπὶ
 τοῖς ἰδίῳις ἢ καὶ τοῖς κοινοῖς ἐχθρῶν ἀλλήλοις οὐδέν' οὔτε
 καλουμένων τῶν κριτῶν παρεστηκότα, οὔθ' ὅταν ὁμνύσων
 ἐξορκοῦντα, οὔθ' ὅλως ἐπ' οὐδενὶ τῶν τοιούτων ἐχθρὸν
 15 ἐξεταζόμενον. ταῦτα γὰρ πάντα καὶ τὰ τοιαῦτα, ὦ ἄνδρες 66
 Ἀθηναῖοι, φιλονικία μὲν ὑπαχθέντα χορηγὸν ὄντα ποιεῖν
 ἔχει τινα συγγνώμην· ἔχθρα δ' ἐλαύνοντά τινα, ἐκ προαι-
 ρέσεως, ἐφ' ἅπασιν, καὶ τὴν ἰδίαν δύναμιν κρείττω τῶν νόμων
 οὔσαν ἐνδεικνύμενον, Ἡράκλεις, βαρὺ κοῦχί δίκαιόν ἐστιν
 20 οὐδὲ συμφέρον ὑμῖν. εἰ γὰρ ἐκάστῳ τῶν χορηγούντων τοῦτο 536
 πρόδηλον γένοιτο, ὅτι ἂν ὁ δεῖν' ἐχθρὸς ἦ μοι, Μειδίας ἢ τις
 ἄλλος θρασὺς οὕτω καὶ πλούσιος, πρῶτον μὲν ἀφαιρεθήσομαι
 τὴν νίκην, κὰν ἄμεινον ἀγωνίσωμαί τινος, ἔπειτ' ἐφ' ἅπασιν
 ἐλαττωθήσομαι καὶ προπηλακίζόμενος διατελῶ, τίς οὕτως
 25 ἀλόγιστος ἢ τίς οὕτως ἄθλιός ἐστιν, ὅστις ἐκὼν ἂν μίαν
 δραχμὴν ἐβελήσειεν ἀναλῶσαι; οὐδεὶς δῆπου. ἀλλ', οἶμαι, 67
 τὸ πάντας ποιοῦν καὶ φιλοτιμείσθαι καὶ ἀναλίσκειν ἐθέλει
 ἐκεῖν' ἐστίν, ὅτι τῶν ἴσων καὶ τῶν δικαίων ἕκαστος ἡγείται
 ἑαυτῷ μετεῖναι ἐν δημοκρατίᾳ. ἐγὼ τοίνυν, ὦ ἄνδρες Ἀθη-
 30 ναῖοι, τούτων οὐκ ἔτυχον διὰ τοῦτον, ἀλλὰ χωρὶς ὧν ὑβρίσθην,

1 ταύτῃ SAB : ταύτην vulg.
 13 κληρουμένων Herwerden
 cf. §§ 59, 60 20 χορηγῶν A
 codd.

4 γιγνόμενον et γεγεννημένον al.
 16 φιλονικία O : φιλονεικία S vulg.,
 24 διατελῶ Cobet : διατελέσω

- καὶ τῆς νίκης προσαπεστερήθην. καίτοι πᾶσιν ὑμῖν ἐγὼ τοῦτο
δείξω σαφῶς, ὅτι μηδὲν ἀσελγὲς ἐξῆν ποιοῦντι Μειδιά μῆδ'
ὑβρίζοντι μηδὲ τύπτοντι καὶ λυπεῖν ἐμὲ καὶ κατὰ τοὺς νόμους
αὐτῷ φιλοτιμείσθαι πρὸς ὑμᾶς, καὶ μηδὲ διᾶραι τὸ στόμα
68 περὶ αὐτοῦ νῦν ἔχειν ἐμέ. ἐχρῆν γὰρ αὐτόν, ὦ ἄνδρες 5
'Αθηναῖοι, ὅτ' ἐγὼ τῆς Πανδιονίδος χορηγὸς ὑπέστην ἐν
τῷ δήμῳ, τότε τῆς Ἐρεχθίδος ἀναστάντα, τῆς ἑαυτοῦ
φυλῆς, ἀνθυποστῆναι, καὶ καταστήσανθ' ἑαυτὸν ἐξ ἴσου
καὶ τὰ ὄντ' ἀναλίσκονθ' ὥσπερ ἐγώ, οὕτω μ' ἀφαιρεῖσθαι
τὴν νίκην, ὑβρίζεω δὲ τοιαῦτα καὶ τύπτειν μηδὲ τότε. 10
69 νῦν δὲ τοῦτο μὲν οὐκ ἐποίησεν, ἐν ᾧ τὸν δῆμον ἐτίμησεν
ἄν, οὐδ' ἐνεανιεύσατο τοιοῦτον οὐδέν' ἐμοὶ δ', ὅς εἴτε
τις, ὦ ἄνδρες 'Αθηναῖοι, βούλεται νομίσαι μανίαν (μανία
γὰρ ἴσως ἐστὶν ὑπὲρ δύναμιν τι ποιεῖν), εἴτε καὶ φιλοτιμία
537 χορηγὸς ὑπέστην, οὕτω φανερώς καὶ μιαιώως ἐπηρεάζων 15
παρηκολούθησεν, ὥστε μηδὲ τῶν ἱερῶν ἱματίων μηδὲ τοῦ
χοροῦ μηδὲ τοῦ σώματος τῷ χεῖρι τελευτῶν ἀποσχέσθαι
μου.
70 Εἰ τοίνυν τις ὑμῶν, ὦ ἄνδρες 'Αθηναῖοι, ἄλλως πως ἔχει
τὴν ὀργὴν ἐπὶ Μειδίαν ἢ ὥς δέον αὐτὸν τεθνάναι, οὐκ ὀρθῶς 20
ἔχει. οὐ γάρ ἐστι δίκαιον οὐδὲ προσήκον τὴν τοῦ παθόντος
εὐλάβειαν τῷ μηδὲν ὑποστειλαμένῳ πρὸς ὕβριω μερίδ' εἰς
σωτηρίαν ὑπάρχειν, ἀλλὰ τὸν μὲν ὥς ἀπάντων τῶν ἀνηκέστων
αἵτιον κολάζειν προσήκει, τῷ δ' ἐπὶ τοῦ βοηθεῖν ἀποδιδόναι
71 τὴν χάριν. οὐδὲ γὰρ αὖ τοῦτ' ἐστὶν εἰπεῖν, ὥς οὐ γεγενη- 25
μένου πάποτ' οὐδενὸς ἐκ τῶν τοιούτων δεινοῦ, τῷ λόγῳ τὸ
πρᾶγμ' ἐγὼ νῦν αἶρω καὶ φοβερὸν ποιῶ. πολλοῦ γε καὶ
δεῖ. ἀλλ' ἴσασιν ἅπαντες, εἰ δὲ μή, πολλοί γε, Εὐθύνο

4 τὸ στόμα περὶ αὐτοῦ S vulg. : περὶ αὐτοῦ τὸ στόμα A 5 νῦν
om. SY 10 μηδὲ τότε codd. fere omnes : οὐδὲ τότε edd. vet.
12 τοιοῦτον οὐδέν vulg. S γρ. : τοῦτο S solus 13, 14 μανίαν . . .
φιλοτιμία FYP, et S γρ. omisso tamen i subscr. in φιλοτιμία : μανία
. . . φιλοτιμία A : μανίαν . . . φιλοτιμίαν al. et rhetores : μανίαι . . .
φιλοτιμίαι S solus 16 μηδὲ ante τοῦ χοροῦ secl. Blass 20 ὥς
δέον S : ὥς οὐ δέον cett.

τὸν παλαίσαντά ποτ' ἐκείνον τὸν νεανίσκον, [καὶ] Σώφιλον τὸν
παγκρατιαστήν (ἰσχυρός τις ἦν, μέλας, εὖ οἶδ' ὅτι γιγνώ-
σκουσιν τινες ὑμῶν ὃν λέγω,) τοῦτον ἐν Σάμφῳ ἐν συνουσίᾳ
τινὶ καὶ διατριβῇ οὕτως ἰδία, ὅτι [ὁ] τύπτων αὐτὸν ὑβρίζειν
5 ᾔετο, ἀμυνάμενον οὕτως ὥστε καὶ ἀποκτείναι. ἴσασιν
Εὐαίωνα πολλοὶ τὸν Λεωδάμαντος ἀδελφόν, ἀποκτείναντα
Βοιωτὸν ἐν δείπνῳ καὶ συνόδῳ κοινῇ διὰ πληγὴν μίαν. οὐ 72
γὰρ ἡ πληγὴ παρέστηκεν τὴν ὀργήν, ἀλλ' ἡ ἀτιμία· οὐδὲ
τὸ τύπτεσθαι τοῖς ἐλευθέροις ἐστὶ δεινόν, καίπερ ὃν δεινόν,
10 ἀλλὰ τὸ ἐφ' ὕβρει. πολλὰ γὰρ ἂν ποιήσειεν ὁ τύπτων, ὧ
ἄνδρες Ἀθηναῖοι, ὧν ὁ παθὼν ἐνὶ οὐδ' ἂν ἀπαγγεῖλαι δύναιθ'
ἑτέρῳ, τῷ σχήματι, τῷ βλέμματι, τῇ φωνῇ, ὅταν ὡς ὑβρίζων,
ὅταν ὡς ἐχθρὸς ὑπάρχων, ὅταν κονδύλοις, ὅταν ἐπὶ κόρρῃς.
ταῦτα κινεῖ, ταῦτ' ἐξίστησιν ἀνθρώπους αὐτῶν, ἀήθεις ὄντας 538
15 τοῦ προπηλακίζεσθαι. οὐδεὶς ἂν, ὧ ἄνδρες Ἀθηναῖοι, ταῦτ'
ἀπαγγέλλων δύναιτο τὸ δεινὸν παραστήσαι τοῖς ἀκούουσιν
οὕτως ὡς ἐπὶ τῆς ἀληθείας καὶ τοῦ πράγματος τῷ πάσχοντι
καὶ τοῖς ὀρώσιν ἐναργῆς ἡ ὕβρις φαίνεται. σκέψασθε δὲ 73
πρὸς Διὸς καὶ θεῶν, ὧ ἄνδρες Ἀθηναῖοι, καὶ λογίσασθε παρ'
20 ὑμῖν αὐτοῖς, ὅσῳ πλείον' ὀργὴν ἐμοὶ προσήκε παραστήναι
πάσχοντι τοιαῦθ' ὑπὸ Μειδίου ἢ τότε ἐκείνῳ τῷ Εὐαίῳ τῷ
τὸν Βοιωτὸν ἀποκτείναντι. ὁ μὲν γ' ὑπὸ γνωρίμου, καὶ
τούτου μεθύοντος, ἐναντίον ἐξ ἧ ἔπτ' ἀνθρώπων ἐπλήγη,
καὶ τούτων γνωρίμων, οἳ τὸν μὲν κακιεῖν οἷς ἔπραξε, τὸν δ'
25 ἐπαινέσεσθαι μετὰ ταῦτ' ἀνασχόμενον καὶ κατασχόνθ' ἑαυτὸν
ἔμελλον, καὶ ταῦτ' εἰς οἰκίαν ἐλθὼν ἐπὶ δείπνον, οἳ μὴδὲ 74
βαδίζειν ἐξῆν αὐτῷ· ἐγὼ δ' ὑπ' ἐχθροῦ, νήφοντος, ἔωθεν,
ὑβρεῖ καὶ οὐκ οἴνῳ τοῦτο ποιούντος, ἐναντίον πολλῶν καὶ
ξένων καὶ πολιτῶν ὑβρίζομην, καὶ ταῦτ' ἐν ἱερῷ καὶ οἷ

τ νεανίσκον] fort. Νεμεόνικον Weil καὶ del. Reiske 4 ὁ del.
Schaefer : ὁ τύπτων del. Bekker 5 δεῖν post ᾔετο add. Schaefer,
ante ᾔετο Herwerden 7 κοινῇ] οἰκείων Weil coll. § 73
19 λογίζεσθε A 24 οἷς S vulg. : ἐφ' οἷς A : οἷ' Cobet, quod
malim 26 μὴδὲ vulg. S corr. : μὴ S'

- πολλή μοι ἦν ἀνάγκη βαδίζειν χορηγοῦντι. καὶ ἐμαυτὸν
 μέν γ', ὧ ἄνδρες Ἀθηναῖοι, σωφρόνως, μᾶλλον δ' εὐτυχῶς
 οἶμαι βεβουλεῦσθαι, ἀνασχόμενον τότε καὶ οὐδὲν ἀνήκεστον
 ἐξαχθέντα πρᾶξαι· τῷ δ' Εὐαίωνι καὶ πᾶσιν, εἴ τις αὐτῷ
 75 βεβοήθηκεν ἀτιμαζόμενος, πολλὴν συγγνώμην ἔχω. δοκοῦσι 5
 δέ μοι καὶ τῶν δικασάντων τότε πολλοί· ἀκούω γὰρ αὐτὸν
 ἔγωγε μιᾷ μόνον ἁλῶναι ψήφῳ, καὶ ταῦτ' οὔτε κλαύσαντ'
 οὔτε δεηθέντα τῶν δικαστῶν οὐδενός, οὔτε φιλόανθρωπον οὔτε
 μικρὸν οὔτε μέγ' οὐδ' ὅτιοῦν πρὸς τοὺς δικαστὰς ποιήσαντα.
 539 θῶμεν τοίνυν οὕτως, τοὺς μὲν καταγνόντας αὐτοῦ μὴ ὅτι 10
 ἡμύνατο, διὰ τοῦτο καταψηφίσασθαι, ἀλλ' ὅτι τοῦτον τὸν
 τρόπον ὥστε καὶ ἀποκτείναι, τοὺς δ' ἀπογνόντας καὶ ταύτην
 τὴν ὑπερβολὴν τῆς τιμωρίας τῷ γε τὸ σῶμ' ὑβρισμένῳ δεδω-
 76 κέναι. τί οὖν; ἐμοὶ τῷ τοσαύτῃ κεχρημένῳ προνοίᾳ τοῦ
 μηδὲν ἀνήκεστον γενέσθαι, ὥστε μὴδ' ἀμύνασθαι, παρὰ 15
 τοῦ τὴν τιμωρίαν ὧν πέπονθ' ἀποδοθῆναι προσήκει; ἐγὼ
 μὲν οἶμαι παρ' ὑμῶν καὶ τῶν νόμων, καὶ παράδειγμά γε
 πᾶσι γενέσθαι τοῖς ἄλλοις, ὅτι τοὺς ὑβρίζοντας ἅπαντας καὶ
 τοὺς ἀσελγεῖς οὐκ αὐτὸν ἀμύνεσθαι μετὰ τῆς ὀργῆς, ἀλλ' ἐφ'
 ὑμᾶς ἄγειν δεῖ, ὥς βεβαιούντων ὑμῶν καὶ φυλαττόντων τὰς 20
 ἐν τοῖς νόμοις τοῖς παθοῦσι βοηθείας.
 77 Οἶμαι τοίνυν τινὰς ὑμῶν, ὧ ἄνδρες δικασταί, ποθεῖν
 ἀκοῦσαι τὴν ἐχθραν, ἣτις ἦν ἡμῖν πρὸς ἀλλήλους· νομίζεω
 γὰρ οὐδέν' ἂν ἀνθρώπων οὕτως ἀσελγῶς καὶ βιαίως οὐδενὶ
 τῶν πολιτῶν χρῆσασθαι, μὴ μεγάλου τινὸς ὄντος ὃ αὐτῷ 25
 προωφείλετο. βούλομαι δὴ καὶ περὶ ταύτης ὑμῖν ἐξ ἀρχῆς
 εἰπεῖν καὶ διηγήσασθαι, ἵν' εἰδῇθ' ὅτι καὶ τούτων ὀφείλων
 δίκην φανήσεται. ἔσται δὲ βραχὺς περὶ αὐτῶν ὁ λόγος,
 78 καὶ ἀνωθεν ἄρχεσθαι δοκῶ. ἥνίκα τὰς δίκας ἔλαχον τῶν

3 οὐδὲν] μηδὲν AF 5 ἀτιμαζόμενος S AF: ἀτιμαζομένῳ
 vulg. 6 αὐτὸν post μόνον A 19 τῆς secl. Dobree 21 τοῖς
 νόμοις SA: τοῖς νόμοις κατὰ τῶν ἀδικούντων vulg. 24 ἂν ante
 ἀνθρώπων om. S (cf. § 79, xx 43, xxiii 141), post πολιτῶν add. AF
 28 βραχὺς περὶ αὐτῶν Blass cum A: περὶ αὐτῶν βραχὺς S vulg.

πατρῶων τοῖς ἐπιτρόποις, μειρακύλλιον ὦν κομιδῇ καὶ τοῦτον οὐδ' εἰ γέγονεν εἰδῶς [οὐδὲ γινώσκων], ὥς μηδὲ νῦν ὠφελον, τότε μοι μελλουσῶν εἰσιέναι τῶν δικῶν εἰς ἡμέραν ὥσπερ εἰ τετάρτην ἢ πέμπτην, εἰσεπήδησαν ἀδελφὸς ὁ τοῦτου καὶ 5 οὗτος εἰς τὴν οἰκίαν ἀντιδιδόντες τριηραρχίαν. τοῦνομα μὲν δὴ παρέσχεν ἐκείνος, καὶ ἦν ὁ ἀντιδιδὸνς Θρασύλοχος· τὰ δ' 540 ἔργα πάντ' ἦν καὶ τὰ πραττόμενα ὑπὸ τοῦτου. καὶ πρῶτον 79 μὲν κατέσχισαν τὰς θύρας τῶν οἰκημάτων, ὥς αὐτῶν ἥδη γιγνομένης κατὰ τὴν ἀντίδοσιν· εἶτα τῆς ἀδελφῆς, ἔτ' ἔνδον 10 οὔσης τότε καὶ παιδὸς [οὔσης] κόρης, ἐναντίον ἐφθέγγοντ' αἰσχυρὰ καὶ τοιαῦθ' οἷ' ἂν ἄνθρωποι τοιοῦτοι φθέγγαιτο (οὐ γὰρ ἔγωγε προαχθείην ἂν εἰπεῖν πρὸς ὑμᾶς τῶν τότε ῥηθέντων οὐδέν), καὶ τὴν μητέρα καμὲ καὶ πάντας ἡμᾶς ῥητὰ καὶ ἄρρητα κάκ' ἐξεῖπον· ὁ δ' οὖν δεινότατον καὶ οὐ λόγος, ἀλλ' 15 ἔργον ἦδη· τὰς δίκας ὥς αὐτῶν οὔσας ἀφίεσαν τοῖς ἐπι-τρόποις. καὶ ταῦτ' ἐστὶ μὲν παλαιά, ὅμως δέ τινας ὑμῶν 80 μνημονεύειν οἶομαι· ὅλη γὰρ ἡ πόλις τὴν ἀντίδοσιν καὶ τὴν ἐπιβουλήν τότε ταύτην καὶ τὴν ἀσέλγειαν ᾗσθετο. καὶ γὰρ τότε παντάπασιν ἔρημος ὦν καὶ νέος κομιδῇ, ἵνα μὴ τῶν 20 παρὰ τοῖς ἐπιτρόποις ἀποστερηθείην, οὐχ ὅσ' ἐδυνήθη ἀνακομίσασθαι προσδοκῶν εἰσπράξειν, ἀλλ' ὅσων ἐμαυτῷ συνήδειν ἀπεστερημένῳ, δίδωμ' εἴκοσι μνᾶς τούτοις, ὅσου τὴν τριηραρχίαν ἦσαν μεμισθωκότες, τὰ μὲν δὴ τόθ' ὑβρί-σματα τούτων εἰς ἐμὲ ταῦτ' ἐστίν. δίκην δὲ τούτῳ λαχὼν 81 25 ὕστερον τῆς κακηγορίας εἶλον ἐρήμην· οὐ γὰρ ἀπῆντα.

2 οὐδὲ γινώσκων secl. Cobet: καὶ τοῦτον οὐκ εἰδὼς ὅστις ποτ' ἐστίν οὐδὲ γινώσκων Dionys. Hal. p. 1127: duplicem lectionem antiquitus fuisse suspicatur Blass, alteram quam Dionys. servavit, alteram quam dedimus, οὐδὲ γινώσκων deletis 4 ἀδελφὸς Bekker: ὁ ἀδελφὸς B: ἀδελφὸς codd. cett.

6, 7 ἦν post πάντα S vulg.: post πραττό-μενα A 10 οὔσης secludendum putat Weil 9, 10 sic legitur ap. Dionys. (l. c.) τῆς ἀδελφῆς ἐναντίον κόρης ἔτι καὶ παιδὸς οὔσης, quod in text. recep. Blass 11 ἂν om. S (cf. § 77) 14 ἐξεῖπον codd., vix recte: ἐξῆς εἶπον Blass coll. xxii 61: εἶπον Wolf 16 ὑμῶν μνημονεύειν S vulg.: μνημονεύειν ὑμῶν A 21 ἀνακομίσασθαι S vulg.: κομίσασθαι A

λαβὼν δ' ὑπερήμερον καὶ ἔχων, οὐδενὸς ἠψάμην πώποτε
 τῶν τούτου, ἀλλὰ λαχὼν ἐξούλης πάλιν οὐδέπω καὶ τήμερον
 εἰσελθεῖν δεδύνημαι· τοσαύτας τέχνας καὶ σκήψεις οὗτος
 εὐρίσκων ἐκκρούει. καὶ γὰρ μὲν οὕτως εὐλαβῶς τῇ δίκῃ, τοῖς
 νόμοις ἅπαντα πράττειν ἀξιῶ· ὁ δ', ὥς ὑμεῖς ἀκούετ', ἀσελγῶς 5
 οὐ μόνον εἰς ἐμὲ καὶ τοὺς ἐμοὺς ᾤετο δεῖν ὑβρίζειν, ἀλλὰ καὶ
 541 εἰς τοὺς φυλέτας δι' ἐμέ. ὥς οὖν ταύτ' ἀληθῆ λέγω, κάλει
 82 μοι τούτων τοὺς μάρτυρας, ἵν' εἰδῇθ' ὅτι πρὶν κατὰ τοὺς
 νόμους δίκην ὦν πρότερον ἡδίκηθην λαβεῖν, πάλιν τοιαῦθ' οἷ'
 ἀκηκόαθ' ὑβρισμαί.

10

ΜΑΡΤΥΡΙΑ.

[Καλλισθένης Σφήττιος, Διόγνητος Θορίκιος, Μνησίθεος Ἀλω-
 πεκῆθεν, οἷδαμεν Δημοσθένην, ᾧ μαρτυροῦμεν, κρίσιν λελογχότα
 Μειδία ἐξούλης, τῷ καὶ νῦν ὑπ' αὐτοῦ κρινομένῳ δημοσίᾳ, καὶ
 ἤδη τῇ κρίσει ἐκείνῃ διαγεγονότα ἔτη ὀκτώ, καὶ τοῦ χρόνου 15
 γεγενημένον παντὸς αἵτιον Μειδίαν αἰεὶ προφασιζόμενον καὶ
 ἀναβαλλόμενον.]

83 Ὁ τοίνυν πεποίηκεν, ὦ ἄνδρες Ἀθηναῖοι, περὶ τῆς δίκης,
 ἀκούσατε, καὶ θεωρεῖτ' ἐφ' ἐκάστου τὴν ὑβριν καὶ τὴν
 ὑπερηφανίαν αὐτοῦ. τῆς γὰρ δίκης, ταύτης λέγω ἧς εἶλον 20
 αὐτόν, γίγνεται μοι διαιτητῆς Στράτων Φαληρεὺς, ἄνθρωπος
 πένης μὲν τις καὶ ἀπράγμων, ἄλλως δ' οὐ πονηρός, ἀλλὰ
 καὶ πάνν χρηστός· ὅπερ τὸν ταλαίπωρον οὐκ ὀρθῶς οὐδὲ
 84 δικαίως, ἀλλὰ καὶ πάνν αἰσχροῦς ἀπολώλεκεν. οὗτος διαι-
 τῶν ἡμῖν ὁ Στράτων, ἐπειδὴ ποθ' ἦκεν ἡ κυρία, πάντα δ' 25
 ἤδη διεξεληλύθει ταῦτα τὰς τῶν νόμων, ὑπωμοσῖαι καὶ
 παραγραφαί, καὶ οὐδὲν ἔτ' ἦν ὑπόλοιπον, τὸ μὲν πρῶτον
 ἐπισχεῖν ἐδεῖτό μου τὴν δίκαν, ἔπειτ' εἰς τὴν ὑστεραίαν
 ἀναβαλέσθαι· τὸ τελευταῖον δ', ὥς οὗτ' ἐγὼ συνεχώρου

12 Θορίκιος Palmerius : θεωρισκος S vulg.

18 πεποίηκεν SA :

πεποίηκε κακὸν vulg.

20 ταύτης λέγω ἧς] ἧς λέγω ταύτης

ἦν S corr. marg.

23 οὐδὲ δικαίως post αἰσχροῦς SF fort. del.

ἀλλὰ καὶ πάνν αἰσχροῦς Weil

26 ταῦτα τὰς S : τὰς (vel τὰ

ἐκ) cett.

- οὐθ' οὗτος ἀπήντα, τῆς δ' ὥρας ἐγίγνεται ὄψέ, κατεδήτησεν.
 ἤδη δ' ἐσπέρας οὔσης καὶ σκότους ἔρχεται Μειδίας οὐτοσὶ 542
 πρὸς τὸ τῶν ἀρχόντων οἴκημα, καὶ καταλαμβάνει τοὺς ἀρ- 85
 χοντας ἐξιόντας καὶ τὸν Στράτων' ἀπιόντ' ἤδη, τὴν ἔρημον
 5 δεδωκότα, ὥς ἐγὼ τῶν παραγενομένων τινὸς ἐπυνθανόμην.
 τὸ μὲν οὖν πρῶτον οἶός τ' ἦν πείθειν αὐτόν, ἣν κατεδεδιη-
 τήκει, ταύτην ἀποδεδιητημένην ἀποφαίνειν, καὶ τοὺς ἀρ-
 χοντας μεταγράφειν, καὶ πεντήκοντα δραχμὰς αὐτοῖς ἐδίδου
 ὥς δ' ἐδυσχέραινον οὗτοι τὸ πρᾶγμα καὶ οὐδετέρους ἔπειθον, 86
 10 ἀπειλήσας καὶ διαλοιδορηθεὶς ἀπελθὼν τί ποιεῖ; καὶ θεά-
 σασθε τὴν κακοήθειαν. τὴν μὲν δίαιταν ἀντιλαχὼν οὐκ
 ᾤμοσεν, ἀλλ' εἶασε καθ' αὐτοῦ κυρίαν γενέσθαι, καὶ ἀνώ-
 μοτος ἀπηνέχθη· βουλόμενος δὲ τὸ μέλλον λαθεῖν, φυλάξας
 τὴν τελευταίαν ἡμέραν τῶν διαιτῶν, [τὴν τοῦ θαρρηλιῶνος
 15 ἢ τοῦ σκιροφοριῶνος γιγνομένην], εἰς ἣν ὁ μὲν ἦλθε τῶν
 διαιτητῶν, ὁ δ' οὐκ ἦλθε, πείσας τὸν πρυτανεύοντα δοῦναι 87
 τὴν ψήφον παρὰ πάντας τοὺς νόμους, κλητῆρ' οὐδ' ὄντιν οὖν
 ἐπιγραφάμενος, κατηγορῶν ἔρημον, οὐδενὸς παρόντος, ἐκ-
 βάλλει καὶ ἄτιμοι τὸν διαιτητὴν· καὶ νῦν εἰς Ἀθηναίων,
 20 ὅτι Μειδίας ἔρημον ᾤφλε δίκην, ἀπάντων ἀπεστέρηται τῶν
 ἐν τῇ πόλει καὶ καθάπαξ ἄτιμος γέγονεν· καὶ οὔτε λαχεῖν
 ἀδικηθέντα, οὔτε διαιτητὴν γενέσθαι Μειδίᾳ, οὐθ' ὅλως τὴν
 αὐτὴν ὁδὸν βαδίζειν, ὥς ἔοικεν, ἔστ' ἀσφαλές. δεῖ δὴ 88
 τοῦτο τὸ πρᾶγμ' ὑμᾶς οὕτως σκέψασθαι, καὶ λογίσασθαι
 25 τί ποτ' ἔσθ' ὃ παθὼν Μειδίας οὕτως ὠμόν, τηλικαύτην
 ἐπεβούλευσε λαβεῖν τῶν πεπραγμένων παρ' ἀνδρὸς πολίτου 543
 δίκην, καὶ μὲν ἥ τι δεινὸν ὥς ἀληθῶς καὶ ὑπερφυές, συγ-

6 οἶός τ' ἦν S corr. al.: οἶος ἦν S¹ 7 ἀποφαίνειν AF γρ. Y
 corr. (cf. § 96): ἀποφέρειν S al. 11-13 verba τὴν μὲν δίαιταν . . .

λαθεῖν obelo notata in SF 14 τῶν διαιτῶν Dobree: τῶν διαιτητῶν
 codd., secl. Blass 14, 15 τὴν τοῦ θαρρηλιῶνος . . . γιγνομένην
 secl. Schaefer: θαρρηλιῶνος ἢ τοῦ et γιγνομένην secl. Blass coll.
 schol. p. 586, 9 ἐφύλαξε τὴν τελευταίαν ἡμέραν τὴν τοῦ σκιροφοριῶνος
 18 κατηγορῶν ἔρημον (-ην S γρ. F γρ.) S: κατηγορῶν ἔρημον vulg.
 § 88 δεῖ δὴ τοῦτο . . . § 92 ἄκυρον ποιεῖ obelo notatae in SF

γνώμην ἔχειν, ἐὰν δὲ μηδέν, θεάσασθε τὴν ἀσέλγειαν καὶ
τὴν ὠμότητα, ἥ καθ' ἀπάντων χρῆται τῶν ἐντυγχανόντων.
τί οὖν ἔσθ' ὃ πέπονθεν; μεγάλην νὴ Δί' ὦφλε δίκην καὶ
τοσαύτην, ὥστ' ἀποστερεῖσθαι τῶν ὄντων. ἀλλὰ χιλίων ἢ
89 δίκη μόνον ἦν δραχμῶν. πάνν γ', ἀλλὰ δάκνει καὶ τοῦτο, 5
φαίη τις ἂν, ὅταν ἐκτίνειν ἀδίκως δέη, συνέβη δ' ὑπερ-
μέρῳ γενομένῳ λαθεῖν αὐτῷ διὰ τὸ ἀδικηθῆναι. ἀλλ'
αὐθημερόν μὲν ᾗσθητο, ὃ καὶ μέγιστόν ἐστι τεκμήριον τοῦ
μηδὲν ἡδίκηκέναι τὸν ἄνθρωπον, δραχμὴν δ' οὐδέπω μίαν
90 ἐκτέτεικεν. ἀλλὰ μή πω τοῦτο. ἀλλὰ τὴν μὴ οὔσαν 10
ἀντιλαχεῖν ἐξῆν αὐτῷ δήπου, καὶ πρὸς ἐμὲ τὸ πρᾶγμα κατα-
στήσασθαι, πρὸς ὅνπερ ἐξ ἀρχῆς ἦν ἡ δίκη. ἀλλ' οὐκ
ἐβούλετο. ἀλλ' ἵνα μὴ Μειδίας ἀτίμητον ἀγωνίσσῃται δέκα
μυῶν δίκην, πρὸς ἣν οὐκ ἀπήντα δέον, καὶ εἰ μὲν ἡδίκηκε,
δίκην δῶ, εἰ δὲ μή, ἀποφύγη, ἄτιμον Ἀθηναίων ἔν' εἶναι 15
δεῖ καὶ μήτε συγγνώμης μήτε λόγου μήτε ἐπιεικείας μηδε-
μῖας τυχεῖν, ἃ καὶ τοῖς ὄντως ἀδικούσιν ἅπανθ' ὑπάρχει.
91 ἀλλ' ἐπειδὴ γ' ἡτίμωσεν ὃν ἐβουλήθη, καὶ τοῦτ' ἐχαρίσαθ' 5
αὐτῷ, καὶ τὴν ἀναιδῆ γνώμην, ἥ ταῦτα προαιρεῖται ποιεῖν,
ἐνέπλησεν αὐτοῦ, ἐκεῖν' ἐποίησε, τὴν καταδίκην ἐκτέτεικε, 20
δι' ἣν τὸν ἄνθρωπον ἀπώλεσεν; οὐδὲ χαλκοῦν οὐδέπω καὶ
τῆμερον, ἀλλὰ δίκην ἐξούλης ὑπομένει φεύγειν. οὐκοῦν ὁ
μὲν ἡτίμωται καὶ παραπόλωλεν, ὁ δ' οὐδ' ὅτιοῦν πέπονθεν,
544 ἀλλ' ἄνω κάτω τοὺς νόμους, τοὺς διαιτητάς, πάνθ' ὅς' ἂν 5
92 βούλῃται στρέφει. καὶ τὴν μὲν κατὰ τοῦ διαιτητοῦ γνώσιν, 25
ἣν ἀπρόσκλητον κατεσκεύασεν, αὐτὸς κυρίαν αὐτῷ πεποί-
ηται. ἣν δ' αὐτὸς ὦφλεν ἐμοὶ προσκληθεῖς, εἰδώς, οὐκ
ἅπαντῶν, ἄκυρον ποιεῖ. καίτοι εἰ παρὰ τῶν ἔρημον κατα-
δαιτησάντων αὐτοῦ τηλικαύτην δίκην οὔτος ἀξιοῖ λαμβά-

II ἐξῆν αὐτῷ AF: αὐτῷ ἐξῆν S 16 λόγου S: τοῦ λόγου
vulg.: ἐλέου S γρ., fort. recte, cf. §§ 100, 105, 209 18 ἐχαρί-
σαθ' αὐτῷ Dobree: ἐχαρίσασθε αὐτῷ codd. 22 φεύγειν vulg. S
corr.: φευγῆν S': φεύγων Y corr. O 26 [αὐτὸς] κυρίαν αὐτῷ
πεποίηκεν Dobree: αὐτός, (deleto comm. post κατεσκ.) κυρίαν αὐτῷ
πεποίηκεν Blass πεποιῖται SA: πεποίηκεν F

νειν, τίν' ὑμῖν προσήκει παρὰ τούτου λαβεῖν, τοῦ φανερώ-
 τους ὑμετέρους νόμους ἐφ' ὕβρει παραβαίνοντος; εἰ γὰρ
 ἀτιμία καὶ νόμων καὶ δικῶν καὶ πάντων στέρησις ἐκείνου
 τὰδικήματος προσήκουσ' ἐστὶν δίκη, τῆς γ' ὕβρεως μικρὰ
 5 θάνατος φαίνεται. ἀλλὰ μὴν ὥς ἀληθῆ λέγω, κάλει μοι 93
 τούτων τοὺς μάρτυρας, καὶ τὸν τῶν διαιτητῶν ἀνάγνωθι
 νόμον.

ΜΑΡΤΥΡΕΣ.

[Νικόστρατος Μυρρινούσιος, Φανίας Ἀφιδναῖος οἶδαμεν Δη-
 10 μοσθένην, ᾧ μαρτυροῦμεν, καὶ Μειδίαν τὸν κρινόμενον ὑπὸ
 Δημοσθένους, ὅτ' αὐτῷ Δημοσθένης ἔλαχε τὴν τοῦ κακηγορίου
 δίκην, ἐλομένους διαιτητὴν Στράτωνα, καὶ ἐπεὶ ἦκεν ἡ κυρία τοῦ
 νόμου, οὐκ ἀπαντήσαντα Μειδίαν ἐπὶ τὴν δαίταν, ἀλλὰ κατα-
 λιπόντα. γενομένης δὲ ἐρήμου κατὰ Μειδίου, ἐπιστάμεθα Μειδίαν
 15 πείθοντα τὸν τε Στράτωνα τὸν διαιτητὴν καὶ ἡμᾶς, ὄντας ἐκείνοις
 τοῖς χρόνοις ἄρχοντας, ὅπως τὴν δαίταν αὐτῷ ἀποδιαστήσομεν,
 καὶ διδόντα δραχμὰς πεντήκοντα, καὶ ἐπειδὴ οὐχ ὑπεμείναμεν,
 προσαπειλήσαντα ἡμῖν καὶ οὕτως ἀπαλλαγέντα. καὶ διὰ ταύτην
 τὴν αἰτίαν ἐπιστάμεθα Στράτωνα ὑπὸ Μειδίου καταβραβευθέντα 545
 20 καὶ παρὰ πάντα τὰ δίκαια ἀτιμωθέντα.]

Λέγε δὴ καὶ τὸν τῶν διαιτητῶν νόμον.

94

ΝΟΜΟΣ.

[Ἐὰν δέ τινες περὶ συμβολαίων ἰδίων πρὸς ἀλλήλους ἀμφισβη-
 τῶσι καὶ βούλωνται διαιτητὴν ἐλέσθαι ὄντινούν, ἐξέστω αὐτοῖς
 25 αἰρεῖσθαι ὃν ἂν βούλωνται [διαιτητὴν ἐλέσθαι]. ἐπειδὰν δ'
 ἔλωνται κατὰ κοινόν, μενέτωσαν ἐν τοῖς ὑπὸ τούτου διαγνωσθεῖσι,
 καὶ μηκέτι μεταφερέτωσαν ἀπὸ τούτου ἐφ' ἕτερον δικαστήριον
 ταῦτὰ ἐγκλήματα, ἀλλ' ἔστω τὰ κριθέντα ὑπὸ τοῦ διαιτητοῦ
 κύρια.]

30 Κάλει δὴ καὶ τὸν Στράτων' αὐτὸν τὸν τὰ τοιαῦτα πε- 95
 πουθότα· ἐστάναι γὰρ ἐξέσται δῆπουθεν αὐτῷ.

Οὗτος, ᾧ ἄνδρες Ἀθηναῖοι, πένης μὲν ἴσως ἐστίν, οὐ

2-5 verba εἰ γὰρ ἀτιμία... φαίνεται obelo notata in SF 25 διαι-
 τητὴν ἐλέσθαι secl. Sauppe δ' ἔλωνται Reiske: βούλωνται codd.
 27 μεταφερέτωσαν O corr.: καταφερέτωσαν cett.

πονηρὸς δέ γε. οὗτος μέντοι πολίτης ὢν, ἐστρατευμένος
 ἀπάσας τὰς ἐν ἡλικίᾳ στρατείας καὶ δεινὸν οὐδὲν εἰργα-
 σμένος, ἔστηκε νυνὶ σιωπῇ, οὐ μόνον τῶν ἄλλων ἀγαθῶν
 τῶν κοινῶν ἀπεστερημένος, ἀλλὰ καὶ τοῦ φθέγγασθαι ἢ
 ὀδύρασθαι· καὶ οὐδ' εἰ δίκαι' ἢ ἄδικα πέπονθεν, οὐδὲ ταῦτ' 5
 96 ἔξεστιν αὐτῷ πρὸς ὑμᾶς εἰπεῖν. καὶ ταῦτα πέπονθ' ὑπὸ
 Μειδίου καὶ τοῦ Μειδίου πλούτου καὶ τῆς ὑπερφανείας παρὰ
 τὴν πενίαν καὶ ἐρημίαν καὶ τὸ τῶν πολλῶν εἰς εἶναι. καὶ
 εἰ μὲν παραβὰς τοὺς νόμους ἔλαβεν τὰς πεντήκοντα δραχμὰς
 παρ' αὐτοῦ, καὶ τὴν δίκην ἣν κατεδίητησεν ἀποδεδιητημένην 10
 ἀπέφηεν, ἐπίτιμος ἂν ἦν καὶ οὐδὲν ἔχων κακὸν τῶν ἴσων
 μετείχε τοῖς ἄλλοις ἡμῖν· ἐπειδὴ δὲ παρείδε πρὸς τὰ δίκαια
 Μειδίαν, καὶ τοὺς νόμους μᾶλλον ἔδεισε τῶν ἀπειλῶν τῶν
 546 τούτου, τηλικαῦτα τηλικαύτῃ καὶ τοιαύτῃ συμφορᾷ περι-
 97 πέπτωκεν ὑπὸ τούτου. εἴθ' ὑμεῖς τὸν οὕτως ὤμόν, τὸν 15
 οὕτως ἀγνώμονα, τὸν τηλικαύτας δίκας λαμβάνονθ' ὦν αὐτὸς
 ἡδίκησθαι φησὶ μόνον (οὐ γὰρ ἡδίκητό γε), τοῦτον ὑβρίζοντα
 λαβόντες εἰς τινα τῶν πολιτῶν [ἀφήσετε], καὶ μήθ' ἐορτῆς
 μήθ' ἱερῶν μήτε νόμον μήτ' ἄλλου μηδενὸς πρόνοιαν ποιού-
 98 μενον, οὐ καταψηφιεῖσθε; οὐ παράδειγμα ποιήσετε; καὶ τί 20
 φήσετ', ὦ ἄνδρες δικασταί; καὶ τίς, ὦ πρὸς τῶν θεῶν, ἔξετ'
 εἰπεῖν πρόφασιν δικαίαν ἢ καλήν; ὅτι νῆ Δί' ἀσελγὴς ἐστι
 καὶ βδελυρὸς· ταῦτα γὰρ ἐστι τὰληθῆ· ἀλλὰ μισεῖν ὀφείλετ',
 ἄνδρες Ἀθηναῖοι, δήπου τοὺς τοιοῦτους μᾶλλον ἢ σῶζειν.
 ἀλλ' ὅτι πλούσιός ἐστιν· ἀλλὰ τοῦτό γε τῆς ὕβρεως αὐτοῦ 25
 σχεδὸν αἴτιον εὐρήσετ' ὄν, ὥστ' ἀφελεῖν τὴν ἀφορμὴν, δι'
 ἣν ὑβρίζει, προσήκει μᾶλλον ἢ σῶσαι διὰ ταύτην· τὸ γὰρ

2 ἐν ἡλικίᾳ codd. et lemma schol. : ἐφ' ἡλικίας Blass cum Apsin.
 18 ἀφήσετε seclusi 19 ποιούμενον om. S¹, add. rec. 18-20 'verbis
 καὶ μήθ' ἐορτῆς . . . παράδειγμα ποιήσετε obeli apppositi sunt in S,
 διπλαῖ ὠβελισμέναι in B; in F hae tribus prioribus versibus, obeli
 duobus posterioribus' Blass : καὶ μήθ' ἐορτῆς . . . ποιούμενον secl.
 Schaefer : ποιούμενον οὐ καταψηφιεῖσθε; Bekker : ποιούμενον; οὐ
 καταψηφιεῖσθε; Reiske : ποιούμενον . . . ; οὐ καταψηφιεῖσθε; Weil
 27 προσήκει A : προσήκει S vulg., cf. xx 4

χρημάτων πολλῶν θρασὺν καὶ βδελυρὸν καὶ τοιοῦτον ἄνθρω-
 πον ἔαν εἶναι κύριον, ἀφορμὴν ἔστιν ἐφ' ὑμᾶς αὐτοὺς δεδω-
 κέναι. τί οὖν ὑπόλοιπον; ἐλεῆσαι νῆ Δία· παιδία γὰρ 99
 παραστήσεται καὶ κλαθήσει καὶ τούτοις αὐτὸν ἐξαιτήσεται·
 5 τοῦτο γὰρ λοιπόν. ἀλλ' ἴστε δήπου τοῦθ' ὅτι τοὺς ἀδίκως
 τι πάσχοντας, ὃ μὴ δυνήσονται φέρειν, ἐλεεῖν προσήκει, οὐ
 τοὺς ὧν πεποιθήκασιν δεινῶν δίκην διδόντας. καὶ τίς ἂν
 ταῦτ' ἐλεήσῃε δικαίως, ὁρῶν τὰ τοῦδ' οὐκ ἐλεηθένθ' ὑπὸ
 τούτου, ἃ τῇ τοῦ πατρὸς συμφορᾷ χωρὶς τῶν ἄλλων κακῶν
 10 οὐδ' ἐπικουρίαν ἐνούσαν ὁρᾷ. οὐ γάρ ἐστιν ὀφλημ' ὃ τι
 χρή καταθέντ' ἐπίτιμον γενέσθαι τουτονί, ἀλλ' ἀπλῶς οὕτως 547
 ἠτίμωται τῇ ῥύμῃ τῆς ὀργῆς καὶ τῆς ὕβρεως τῆς Μειδίου.
 τίς οὖν ὑβρίζων παύσεται καὶ δι' ἃ ταῦτα ποιεῖ χρήματ' 100
 ἀφαιρεθήσεται, εἰ τοῦτον ὥσπερ δεινὰ πάσχοντ' ἐλεήσετε;
 15 εἰ δέ τις πένης μηδὲν ἡδικηκὼς ταῖς ἐσχάταις συμφοραῖς
 ἀδίκως ὑπὸ τούτου περιπέπτωκε, τούτῳ δ' οὐδὲ συνοργισθή-
 σεσθε; μηδαμῶς· οὐδεὶς γάρ ἐστι δίκαιος τυγχάνειν ἐλέου
 τῶν μηδέν' ἐλεούντων, οὐδὲ συγγνώμης τῶν ἀσυγγνωμόνων.
 ἐγὼ γὰρ οἶμαι πάντας ἀνθρώπους φέρειν ἀξιοῦν παρ' ἑαυτῶν 101
 20 εἰς τὸν βίον αὐτοῖς ἔρανον παρὰ πάνθ' ὅσα πράττουσιν·
 οἶον ἐγὼ τις οὐτοσὶ μέτριος πρὸς ἅπαντάς εἰμ', ἐλεήμων,
 εὖ ποιῶν πολλούς· ἅπασιν προσήκει τῷ τοιούτῳ ταῦτ' εἰσ-
 φέρειν, ἔαν του καιρὸς ἢ χρεία παραστή. ἕτερος οὐτοσί τις
 βίαιος, οὐδέν' οὔτ' ἐλεῶν οὔθ' ὅλως ἀνθρώπον ἡγούμενος·
 25 τούτῳ τὰς ὁμοίας φορὰς παρ' ἐκάστου δίκαιον ὑπάρχειν.
 σὺν δὴ, πληρωτῆς τοιούτου γεγωνὼς ἐράνου σεαυτῷ, τοῦτον
 δίκαιος εἶ συλλέξασθαι.

Ἦγοῦμαι μὲν τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, καὶ εἰ μηδὲν 102

5-7 verba ἀλλ' ἴστε δήπου . . . δίκην διδόντας obelo notata in
 F §§ 100, 101 obelis notatae in S F; cum § 101 cf. § 184 sq.
 16 δ' οὐδὲ S: δὲ οὐ A F: δὲ μὴ al. 19 ἀξιοῦν secl. Reiske, cf.
 § 184 20 post πράττουσιν add. codd. nonnulli οὐ τοῦτον μόνον ὃν
 συλλέγουσι καὶ ὧν (vel οὗ) πληρωταὶ γίνονται τινες, ἀλλὰ καὶ ἄλλων
 (vel ἄλλον), cf. § 184 23 του S solus: που vulg.: ποι Y O
 24 οὐδένα οὔτ' vulg.: οὐδένα δ' οὔτ' S Y P

- ἔτ' ἄλλ' εἶχον κατηγορεῖν Μειδίου, μηδὲ δεινότερ' ἦν ἂν
 μέλλω λέγειν ὧν εἴρηκα, δικαίως ἂν ὑμᾶς ἐκ τῶν εἰρημένων
 καὶ καταψηφίσασθαι καὶ τιμᾶν αὐτῷ τῶν ἐσχάτων. οὐ μὴν
 ἐνταῦθ' ἔστηκε τὸ πρᾶγμα, οὐδ' ἀπορήσειν μοι δοκῶ τῶν
 μετὰ ταῦτα· τοσαύτην ἀφθονίαν οὗτος πεποίηκε κατηγοριῶν. 5
 103 ὅτι μὲν δὴ λιποταξίου γραφὴν κατεσκεύασεν κατ' ἐμοῦ, καὶ
 τὸν τοῦτο ποιήσουτ' ἐμισθώσατο, τὸν μιαρὸν καὶ λίαν εὐ-
 548 χερῇ, [τὸν κονιορτὸν] Εὐκτῆμονα, ἔασω. καὶ γὰρ οὐτ'
 ἀνεκρίνατο ταύτην ὁ συκοφάντης ἐκείνος, οὔθ' οὗτος οὐδενὸς
 εἶνεκ' αὐτὸν ἐμισθώσατο πλὴν· ἵν' ἐκκείοιτο πρὸ τῶν ἐπω- 10
 νύμων καὶ πάντες ὀρώεν 'Εὐκτῆμων Λουσιεὺς ἐγράψατο
 Δημοσθένην Παιανιέα λιποταξίου·' καὶ μοι δοκεῖ καὶ προσ-
 γράψαι τοῦθ' ἡδέως, εἴ πως ἐνῆν, ὅτι Μειδίου μισθωσαμένου
 γέγραπται. ἀλλ' ἐὼ τοῦτο· ἐφ' ἧ γὰρ ἐκείνος ἡτίμωκεν
 ἑαυτὸν οὐκ ἐπεξελθὼν, οὐδεμιᾶς ἔγωγ' ἔτι προσδέομαι δίκης, 15
 104 ἀλλ' ἱκανὴν ἔχω. ἀλλ' ὁ καὶ δεινόν, ὦ ἄνδρες Ἀθηναῖοι,
 καὶ σχέτλιον καὶ κοινὸν ἔμοιγ' ἀσέβημα, οὐκ ἀδίκημα μόνον,
 τούτῳ πεπράχθαι δοκεῖ, τοῦτ' ἐρῶ. τῷ γὰρ ἀθλίῳ καὶ
 τालαιπώρῳ κακῆς καὶ χαλεπῆς συμβάσεως αἰτίας Ἀριστάρχῳ
 τῷ Μόσχον, τὸ μὲν πρῶτον, ὦ ἄνδρες Ἀθηναῖοι, κατὰ τὴν 20
 ἀγορὰν περιῶν ἀσεβεῖς καὶ δεινοὺς λόγους ἐτόλμα περὶ
 ἐμοῦ λέγειν, ὥς ἐγὼ τὸ πρᾶγμ' εἰμὶ τοῦθ' ὁ δεδρακώς· ὥς
 δ' οὐδὲν ἦνυε τούτοις, προσελθὼν τοῖς ἐπ' ἐκείνον ἄγουσι
 τὴν αἰτίαν τοῦ φόνου, τοῖς τοῦ τετελευτηκότος οἰκείοις,
 χρήμαθ' ὑπισχνεῖτο δώσειν εἰ τοῦ πράγματος αἰτιῶντ' ἐμέ, 25
 καὶ οὔτε θεοὺς οὔθ' ὀσίαν οὐτ' ἄλλ' οὐδὲν ἐποιήσατ' ἐμπο-
 105 δὼν τοιούτῳ λόγῳ, οὐδ' ὥκνησεν, ἀλλ' οὐδὲ πρὸς οὗς ἔλε-
 γεν αὐτοὺς ἡσχύνθη, εἰ τοιούτο κακὸν καὶ τηλικούτον ἀδίκως
 ἐπάγει τῷ, ἀλλ' ἐν' ὅρον θέμενος παντὶ τρόπῳ μ' ἀνελεῖν,
 οὐδὲν ἐλλείπειν ᾗετο δεῖν, ὥς δέον, εἴ τις ὑβρισθεὶς ὑπὸ 30

8 τὸν κονιορτὸν secl. Cobet ut illatum ex § 139 12 προσγράψαι
 Cobet : προσγράψασθαι codd. 22 τοῦθ' ὁ δεδρακώς Blass : τοῦτο
 δεδρακώς codd. 26 ἄλλο οὐδὲν F al. : οὐδὲν SYOP : οὐδὲν
 ἄλλο A

τούτου δίκης ἀξιοῖ τυχεῖν καὶ μὴ σιωπᾶ, τοῦτον ἐξόριστον
 ἀνηρῆσθαι καὶ μηδαμῇ παρεθῆναι, ἀλλὰ καὶ λιποταξίου γρα-
 φὴν ἡλωκέναι καὶ ἐφ' αἵματι φεύγειν καὶ μόνον οὐ προσ-
 ηλώσθαι. καίτοι ταῦθ' ὅταν ἐξελεγχθῇ ποιῶν πρὸς οἷς 549
 5 ὕβριζέ με χορηγοῦντα, τίνος συγγνώμης ἢ τίνος ἐλέου
 δικαίως τεύξεται παρ' ὑμῶν; ἐγὼ μὲν γὰρ αὐτόν, ὦ ἄνδρες 106
 Ἀθηναῖοι, νομίζω αὐτόχειρά μου γεγενῆσθαι τούτοις τοῖς
 ἔργοις, καὶ τότε μὲν τοῖς Διονυσίοις τὴν παρασκευὴν καὶ
 τὸ σῶμα καὶ τὰναλώμαθ' ὑβρίζειν, νῦν δὲ τούτοις οἷς ἐποίει
 10 καὶ διεπράττετ' ἐκεῖνά τε καὶ τὰ λοιπὰ πάντα, τὴν πόλιν,
 τὸ γένος, τὴν ἐπιτιμίαν, τὰς ἐλπίδας· εἰ γὰρ ἐν ᾧ ἐπεβού-
 λευσε κατώρθωσεν, ἀπάντων ἂν ἀπεστερήμην ἐγὼ καὶ μηδὲ
 ταφῆναι προσυπῆρχεν οἴκοι μοι. διὰ τί, ἄνδρες δικασταί;
 εἰ γάρ, ἐάν τις παρὰ πάντας τοὺς νόμους ὑβρισθεὶς ὑπὸ
 15 Μειδίου βοηθεῖν αὐτῷ πειράται, ταῦτα καὶ τοιαῦθ' ἕτερ'
 αὐτῷ παθεῖν ὑπάρξει, προσκυνεῖν τοὺς ὑβρίζοντας ὥσπερ
 ἐν τοῖς βαρβάροις, οὐκ ἀμύνεσθαι κράτιστον ἔσται. ἀλλὰ 107
 μὴν ὡς ἀληθῇ λέγω καὶ προσεξείργασται ταῦτα τῷ βδελυρῷ
 τούτῳ καὶ ἀναιδεῖ, κάλει μοι καὶ τούτων τοὺς μάρτυρας.

20

ΜΑΡΤΥΡΕΣ.

[Διονύσιος Ἀφιδναῖος, Ἀντίφιλος Παιανιεύς διαφθαρέντος
 Νικοδήμου τοῦ οἰκείου ἡμῶν βιαίῳ θανάτῳ ὑπὸ Ἀριστάρχου τοῦ
 Μόσχου ἐπεξῆμεν τοῦ φόνου τὸν Ἀρίσταρχον. αἰσθόμενος δὲ
 ταῦτα Μειδίας ὁ νῦν κρινόμενος ὑπὸ Δημοσθένους, ᾧ μαρτυροῦμεν,
 25 ἔπειθεν ἡμᾶς διδοὺς κέρματα τὸν μὲν Ἀρίσταρχον ἀθῶν ἀφείναι,
 Δημοσθένει δὲ τὴν γραφὴν τοῦ φόνου παραγράψασθαι.]

Λαβὲ δὴ μοι τὸν περὶ τῶν δώρων νόμον.

550

Ἐν ὅσῳ δὲ τὸν νόμον, ὦ ἄνδρες Ἀθηναῖοι, λαμβάνει, 108
 βούλομαι μικρὰ πρὸς ὑμᾶς εἰπεῖν, δεηθεὶς ὑμῶν ἀπάντων
 30 πρὸς Διὸς καὶ θεῶν, ὦ ἄνδρες δικασταί· περὶ πάντων ᾧ ἂν

5¹ ἐλέου codd. : λόγου Blass coll. §§ 90, 209. 17 ἀμύνεσθαι S :
 ἀμύνασθαι vulg. 25 κέρματα] χρήματα Jurinus, cf. § 104

- ἀκούητε, τοῦθ' ὑποθέντες ἀκούετε τῇ γνώμῃ, τί ἂν, εἴ τις
 ἔπασχε ταῦθ' ὑμῶν, ἐποίει, καὶ τίν' ἂν εἶχεν ὀργὴν ὑπὲρ αὐτοῦ
 πρὸς τὸν ποιοῦντα. ἐγὼ γὰρ ἐννηνοχῶς χαλεπῶς ἐφ' οἷς περὶ
 τὴν λητουργίαν ὑβρίσθην, ἔτι πολλῷ χαλεπώτερον, ὧ ἄνδρες
 Ἀθηναῖοι, τούτοις τοῖς μετὰ ταῦτ' ἐννήνοχα καὶ μᾶλλον ἤγα- 5
 109 νάκτηκα. τί γὰρ ὡς ἀληθῶς πέρας ἂν φήσεί τις εἶναι
 κακίας, καὶ τίν' ὑπερβολὴν ἀναιδείας καὶ ὀμότητος καὶ
 ὕβρεως, ἄνθρωπος εἰ ποιήσας δεινὰ νῆ Δία καὶ πόλλ' ἀδί-
 κως τινά, ἀντὶ τοῦ ταῦτ' ἀναλαμβάνειν καὶ μεταγινώσκειν,
 πολλῷ δεινότερ' ὕστερον ἄλλα προσεξεργάζοιτο, καὶ χρῶτο 10
 τῷ πλουτεῖν μὴ ἐπὶ ταῦτ' ἐν οἷς μηδένα βλάπτων αὐτὸς
 ἄμεινόν τι τῶν ἰδίων θήσεται, ἀλλ' ἐπὶ τὰναντία, ἐν οἷς
 ἀδίκως ἐκβαλὼν τινα καὶ προπηλακίσας αὐτὸν εὐδαιμονιεῖ
 110 τῆς περιουσίας; ταῦτα τοῖνυν, ὧ ἄνδρες Ἀθηναῖοι, πάντα
 τούτῳ πέπρακται κατ' ἐμοῦ. καὶ γὰρ αἰτίαν ἐπήγαγέ μοι 15
 φόνου ψευδῇ καὶ οὐδὲν ἐμοὶ προσήκουσαν, ὡς τὸ πρᾶγμ'
 αὐτ' ἐδήλωσε, καὶ γραφὴν λιποταξίου μ' ἐγράψατο τρεῖς
 αὐτὸς τάξεις λελοιπῶς, καὶ τῶν ἐν Εὐβοίᾳ πραγμάτων
 (τουτὶ γὰρ αὖ μικροῦ παρήλθε μ' εἰπεῖν), ἃ Πλούταρχος ὁ
 τούτου ξένος καὶ φίλος διεπράξατο, ὡς ἐγὼ αἰτιὸς εἰμι, 20
 κατεσκεύαζε πρὸ τοῦ τὸ πρᾶγμα γενέσθαι πᾶσιν φανερόν διὰ
 551 Πλουτάρχου γεγονός, καὶ τελευτῶν βουλευέιν μου λαχόντος
 111 δοκιμαζομένου κατηγορεῖ. καὶ τὸ πρᾶγμ' εἰς ὑπέρδεινόν μοι
 περιέστη· ἀντὶ γὰρ τοῦ δίκην ὑπὲρ ὧν ἐπεπόνθειν λαβεῖν,
 δοῦναι πραγμάτων ὧν οὐδὲν ἐμοὶ προσήκεν ἐκινδύνεον. καὶ 25
 ταῦτα πάσχων ἐγὼ καὶ τοῦτον τὸν τρόπον ὃν διεξέρχομαι νυνὶ
 πρὸς ὑμᾶς ἐλαυνόμενος, οὐκ ὧν οὔτε τῶν ἐρημοτάτων οὔτε
 τῶν ἀπόρων κομιδῇ, οὐκ ἔχω, ὧ ἄνδρες Ἀθηναῖοι, τί χρῆ
 112 ποιῆσαι. εἰ γὰρ εἰπεῖν τι καὶ περὶ τούτων ἤδη δεῖ, οὐ

1 ἀκούητε F : ἀκούητέ μου A : ἀκούσητε S vulg. 13 ἐκβαλὼν
 vulg. : ἐκβαλλων S solus αὐτὸν εὐδαιμονιεῖ SA : αὐτὸς εὐδαι-
 μονιῇ vulg. 24 ὑπὲρ ὧν S : ὧν AF 25 ἐκινδύνεον
 AF : δίκην ἐκινδύνεον S 26 ὃν διεξέρχομαι τρόπον Blass cum
 Aristid.

μέτεστι τῶν ἴσων οὐδὲ τῶν ὁμοίων, ὧ ἄνδρες Ἀθηναῖοι,
 πρὸς τοὺς πλουσίους τοῖς λοιποῖς ἡμῖν, οὐ μέτεστιν, οὐ
 ἀλλὰ καὶ χρόνοι τούτοις τοῦ τὴν δίκην ὑποσχεῖν, οὗς ἂν
 αὐτοὶ βούλωνται, δίδονται, καὶ τὰδικήμαθ' ἔωλα τὰ τούτων
 5 ὥς ὑμᾶς καὶ ψύχρ' ἀφικνεῖται, τῶν δ' ἄλλων ἡμῶν ἕκαστος,
 ἂν τι συμβῇ, πρόσφατος κρίνεται. καὶ μάρτυρές εἰσιν
 ἔτοιμοι τούτοις καὶ συνήγοροι πάντες καθ' ἡμῶν εὐτρεπεῖς·
 ἐμοὶ δ' οὐδὲ τάληθῇ μαρτυρεῖν ἐθέλοντας ὀράτ' ἐνίοις.
 ταῦτα μὲν οὖν ἀπείποι τις ἂν οἶμαι θρηνῶν. τὸν δὲ νόμον 113
 10 μοι λέγ' ἐφεξῆς, ὥσπερ ἡρξάμην. λέγε.

ΝΟΜΟΣ.

Ἐάν τις Ἀθηναίων λαμβάνῃ παρά τινος, ἢ αὐτὸς διδῶ ἑτέρῳ,
 ἢ διαφθείρῃ τινὰς ἐπαγγελλόμενος, ἐπὶ βλάβῃ τοῦ δήμου ἢ ἰδίᾳ
 τινὸς τῶν πολιτῶν, τρόπῳ ἢ μηχανῇ ᾗτινιοῦν, αἷτιμος ἔστω καὶ
 15 παῖδες καὶ τὰ ἐκείνου.

Οὕτω τοίνυν οὗτός ἐστ' ἀσεβῆς καὶ μαρὸς καὶ πᾶν ἂν 114
 ὑποστὰς εἰπεῖν καὶ πράξαι, εἰ δ' ἀληθὲς ἢ ψεῦδος ἢ πρὸς
 ἐχθρὸν ἢ φίλον ἢ τὰ τοιαῦτα, ἀλλ' οὐδ' ὅτιοῦν διορίζων,
 ὥστ' ἐπαιτιασάμενός με φόνου καὶ τοιοῦτο πράγμ' ἐπαγαγών, 552
 20 εἶασε μὲν μ' εἰσιτητήρι' ὑπὲρ τῆς βουλῆς ἱεροποιῆσαι καὶ
 θῦσαι καὶ κατάρξασθαι τῶν ἱερῶν ὑπὲρ ὑμῶν καὶ ὅλης τῆς
 πόλεως, εἶασε δ' ἀρχεθεωροῦντ' ἀγαγεῖν τῷ Διὶ τῷ Νεμείῳ 115
 τὴν κοινὴν ὑπὲρ τῆς πόλεως θεωρίαν, περιεῖδε δὲ ταῖς σεμ-
 ναῖς θεαῖς ἱεροποιὸν αἰρεθέντ' ἐξ Ἀθηναίων ἀπάντων τρίτον
 25 αὐτὸν καὶ καταρξάμενον τῶν ἱερῶν. ἂρ' ἂν, εἴ γ' εἶχε
 στιγμήν ἢ σκιὰν τούτων ὧν κατεσκεύαζεν κατ' ἐμοῦ, ταῦτ'
 ἂν εἶασεν; ἐγὼ μὲν οὐκ οἶμαι. οὐκοῦν ἐξελέγχεται τούτοις
 ἐναργῶς ὕβρει ζητῶν μ' ἐκβάλλειν ἐκ τῆς πατρίδος.

1 τῶν ὁμοίων] τῶν νόμων S 2 λοιποῖς SYP: πολλοῖς vulg., cf.
 xix 101 ἡμῖν Taylor, cf. §§ 138, 145, 209: ἡμῶν codd. 3 τὴν
 δίκην S: δίκην vulg. 9 ἀπείποι S: εἶποι (vel ἂ εἶποι) cett.
 10 λέγε vulg.: λέγων S 13 ἢ ἰδίᾳ Westermann: καὶ ἰδίᾳ Reiske:
 καὶ δια S vulg. 17 ἢ (εἰ) πρὸς Dobree 20 εἰσιτητήρια Her-
 werden: εἰσιτήρια (εἰσητήρια S corr.) codd. 22 ἀρχεθεωροῦντ' Blass
 (coll. Meisterhans Att. Inscr. p. 6): ἀρχιθεωροῦντ' codd. 28 ἐκ-
 βάλλειν S F Y O: ἐκβαλεῖν vulg.

- 116 Ἐπειδὴ τοίνυν τοῦτο τὸ πρᾶγμ' οὐδὲ καθ' ἓν, πανταχῇ
στρέφων, οἷός τ' ἦν ἀγαγεῖν ἐπ' ἐμέ, φανερώς ἤδη δι' ἐμέ
τὸν Ἀρίσταρχον ἐσυκοφάντει. καὶ τὰ μὲν ἄλλα σιωπῶ·
τῆς δὲ βουλῆς περὶ τούτων καθημένης καὶ σκοπουμένης,
παρελθὼν οὗτος ἄγνοεῖτ' ἔφη ὦ βουλή, τὸ πρᾶγμα; καὶ 5
τὸν αὐτόχειρ' ἔχοντες' λέγων τὸν Ἀρίσταρχον ἔμελλετε καὶ
ζητεῖτε καὶ τετύφωσθε; οὐκ ἀποκτενεῖτε; οὐκ ἐπὶ τὴν οἰκίαν
117 βαδιεῖσθε; οὐχὶ συλλήψεσθε; καὶ ταῦτ' ἔλεγεν ἡ μιὰρὰ
καὶ ἀναιδὴς αὕτη κεφαλὴ, ἐξεληλυθὼς τῇ προτεραίᾳ παρ'
Ἀριστάρχου, καὶ χρώμενος ὥσπερ ἂν ἄλλος τις τὰ πρὸ 10
τούτου, καί, ὅτ' ἠτύχει, πλείστα παρεσχηκός ἐκείνου
πράγματά μοι περὶ τῶν πρὸς τοῦτον διαλλαγῶν. εἰ μὲν
οὖν εἰργάσθαι τι τούτων ἐφ' οἷς ἀπόλωλεν ἡγούμενος τὸν
Ἀρίσταρχον καὶ πεπιστευκὼς τοῖς τῶν αἰτιασασμένων λόγοις
553 ταῦτ' ἔλεγεν, χρῆν μὲν οὐδ' οὕτω (μετρία γὰρ δίκη παρὰ τῶν 15
118 φίλων ἐστίν, ἂν τι δοκῶσι πεποιηκέναι δεινόν, μηκέτι τῆς
λοιπῆς φιλίας κοινωνεῖν, τὸ δὲ τιμωρεῖσθαι καὶ ἐπεξίεναι
τοῖς πεπονθόσι καὶ τοῖς ἐχθροῖς παραλείπεται) ὅμως δ'
ἔστω τούτῳ γε συγγνώμη. εἰ δὲ λαλῶν μὲν καὶ ὁμωρόφιος
γιγνόμενος ὥς οὐδὲν εἰργασμένῳ φανήσεται, λέγων δὲ καὶ 20
καταιτιώμενος ταῦθ' εἵνεκα τοῦ συκοφαντεῖν ἐμέ, πῶς οὐ
119 δεκάκις, μᾶλλον δὲ μυριάκις δίκαιός ἐστ' ἀπολωλέναι; ἀλλὰ
μὴν ὥς ἀληθὴ λέγω καὶ τῇ μὲν προτεραίᾳ, ὅτε ταῦτ' ἔλεγεν,
εἰσεληλύθει καὶ διείλεκτ' ἐκείνῳ, τῇ δ' ὑστεραίᾳ πάλιν
(τοῦτο γάρ, τοῦτ' οὐκ ἔχον ἐστὶν ὑπερβολὴν ἀκαθαρσίας, 25
ἄνδρες Ἀθηναῖοι) εἰσελθὼν οἴκαδ' ὥς ἐκείνον καὶ ἐφεξῆς
οὕτως καθεζόμενος, τὴν δεξιὰν ἐμβαλὼν, παρόντων πολλῶν,

2 δι' ἐμέ Y, cf. xviii 13: δι' ἐμοῦ S vulg. 5 ὦ βουλή, τὸ
πρᾶγμα S: τὸ πρᾶγμα, ὦ βουλή AF 12 διαλλαγῶν vulg. et
S γρ.: ἀπαλλαγῶν SP, cf. § 151, xxxviii 6 16 τοῦ λοιποῦ
Dobree 18 παραλείπεται SYP: ὑπολείπεται A: καταλείπεται
al. 19 λαλῶν S vulg., cf. § 119: αλων et ἄλλων al.: ἁλῶν μὲν
κοινωνήσας H. Stephanus, cf. § 121 συνδεδειπνηκώς 23 τῇ μὲν
vulg.: τῇ SFYP (ἦ) ὅτε Cobet, sed cf. xliii 62 27 καθεζόμενος
AF: καθιζόμενος S vulg.

μετὰ τοὺς ἐν τῇ βουλῇ τούτους λόγους, ἐν οἷς αὐτόχειρα καὶ τὰ δεινότατ' εἰρήκει τὸν Ἀρίσταρχον, ὥμυνε μὲν κατ' ἐξωλείας μηδὲν εἰρηκέναι κατ' αὐτοῦ φλαῦρον, καὶ οὐδὲν ἐφρόν-
 5 τιζ' ἐπιорκῶν, καὶ ταῦτα παρόντων τῶν συνειδότων, ἡξίου, δὲ καὶ πρὸς ἑμ' αὐτῷ δι' ἐκείνου γίνεσθαι τὰς διαλύσεις, τούτων τοὺς παρόντας ὑμῖν καλῶ μάρτυρας. καίτοι πῶς οὐ 120 δεινόν, ὦ ἄνδρες Ἀθηναῖοι, μᾶλλον δ' ἀσεβές, λέγειν ὡς φονεύς, καὶ πάλιν ὡς οὐκ εἴρηκε ταῦτ' ἀπομνύναι, καὶ φόνον μὲν ὀνειδίζειν, τούτῳ δ' ὁμωρόφιον γίνεσθαι; καὶ μὲν ἀφῶ
 10 τοῦτον ἐγὼ καὶ προδῶ τὴν ὑμετέραν καταχειροτονίαν, οὐδέν, ὡς ἔοικ', ἀδικῶ. ἂν δ' ἐπεξίω, λέλοιπα τὴν τάξιν, φόνου 554 κοινωνῶ, δεῖ μ' ἀνηρπάσθαι. ἐγὼ δ' αὐτὸ τούναντίον οἶμαι, εἰ τοῦτον ἀφήκα, λελοιπέναι μὲν, ὦ ἄνδρες Ἀθηναῖοι, τὴν τοῦ δικαίου τάξιν, φόνου δ' ἂν εἰκότως ἐμαντῷ λαχέιν· οὐ
 15 γὰρ ἦν μοι δῆπον βιωτὸν τοῦτο ποιήσαντι. ὅτι τοίνυν καὶ 121 ταῦτ' ἀληθῆ λέγω, κάλει μοι καὶ τούτων τοὺς μάρτυρας.

ΜΑΡΤΥΡΕΣ.

[Λυσίμαχος Ἀλωπεκῆθεν, Δημέας Σουνιεύς, Χάρης Θορίκιος, Φιλήμων Σφήττιος, Μόσχος Παιανιεύς, καθ' οὓς καιροὺς ἡ εἰσαγ-
 20 γελία ἐδόθη εἰς τὴν βουλὴν ὑπὲρ Ἀριστάρχου τοῦ Μόσχου, ὅτι εἷη Νικοδήμου ἀπεκτονός, οἶδμεν Μειδίαν τὸν κρινόμενον ὑπὸ Δημοσθένους, ὃ μαρτυροῦμεν, ἐλθόντα πρὸς τὴν βουλὴν καὶ λέγοντα μηδένα ἕτερον εἶναι τὸν Νικοδήμου φονέα, ἀλλ' Ἀρίσταρχον, καὶ τοῦτον αὐτοῦ γεγονέναι αὐτόχειρα, καὶ συμβουλευόντα
 25 τῇ βουλῇ βαδίζειν ἐπὶ τὴν οἰκίαν τὴν Ἀριστάρχου καὶ συλλαμβάνειν αὐτόν. ταῦτα δ' ἔλεγε πρὸς τὴν βουλὴν τῇ προτεραιᾷ μετ' Ἀριστάρχου καὶ μεθ' ἡμῶν συνδεδειπνηκώς. οἶδμεν δὲ καὶ Μειδίαν, ὡς ἀπῆλθεν ἀπὸ τῆς βουλῆς τούτους τοὺς λόγους εἰρη-
 30 κῶς, εἰσεληλυθότα πάλιν ὡς Ἀρίσταρχον καὶ τὴν δεξιὰν [ὡς] ἐμβεβληκότα καὶ ὀμνύοντα κατ' ἐξωλείας μηδὲν κατ' αὐτοῦ πρὸς τὴν βουλὴν εἰρηκέναι φαῦλον, καὶ ἀξιοῦντα Ἀρίσταρχον ὅπως ἂν διαλλάξῃ αὐτῷ Δημοσθένην.]

3 κατ' αὐτοῦ A, cf. § 121 : περὶ αὐτοῦ S vulg. φλαῦρον vulg. .
 φαῦλον S Y P, cf. § 121 12 αὐτὸ τούναντίον S, cf. xxii 5 : αὐτὸ τούναν-
 τίον cett. 18 Χάρης Reiske : χιάρης codd. 20 εἰς Schaefer :
 ἡ εἰς codd. 24 αὐτοῦ Y O P : αὐτὸν S vulg. 29 ὡς del. Taylor
 31 φαῦλον codd. : φλαῦρον Dindorf

- 122 Τίς οὖν ὑπερβολή, τίς ὁμοία τῇ τούτου γέγονεν ἢ
γένοιτ' ἂν πονηρία; ὃς ἄνδρ' ἀτυχοῦντα, οὐδὲν αὐτὸν
ἡδίκηκότα (ἐγὼ γὰρ εἰ φίλον), ἅμα συκοφαντεῖν ᾤετο δεῖν
555 καὶ πρὸς ἐμ' αὐτὸν διαλύειν ἡξίου, καὶ ταῦτ' ἔπραττε καὶ
χρήματ' ἀνήλισκεν ἐπὶ τῷ μετ' ἐκείνου κάμῃ προσεκβαλεῖν 5
ἀδίκως.
- 123 Τοῦτο μέντοι τὸ τοιοῦτον ἔθος καὶ τὸ κατασκευάσμ', ὧ
ἄνδρες Ἀθηναῖοι, τὸ τοῖς ὑπὲρ αὐτῶν ἐπεξιούσι δικαίως ἔτι
πλείω περισπάναι κακά, οὐκ ἐμοὶ μὲν ἄξιόν ἐστ' ἀγανακτεῖν
καὶ βαρέως φέρειν, ὑμῖν δὲ τοῖς ἄλλοις παριδεῖν, πολλοῦ 10
γε καὶ δεῖ, ἀλλὰ πᾶσιν ὁμοίως ὀργιστέον, ἐκλογιζομένοις
καὶ θεωροῦσιν, ὅτι τοῦ μέν, ὧ ἄνδρες Ἀθηναῖοι, ῥαδίως
κακῶς παθεῖν ἐγγύταθ' ὑμῶν εἰσιν οἱ πενέστατοι καὶ ἀσθεν-
έστατοι, τοῦ δ' ὑβρίσαι καὶ τοῦ ποιήσαντας μὴ δοῦναι δίκην,
ἀλλὰ τοὺς ἀντιπαρέξοντας πράγματα μισθώσασθαι, οἱ βδελυ- 15
124 ροὶ καὶ χρήματ' ἔχοντές [εἰσιν ἐγγυτάτῳ]. οὐ δὴ δεῖ παροράν
τὰ τοιαῦτα, οὐδὲ τὸν ἐξείργοντα δέει καὶ φόβῳ τὸ δίκην ὦν
ἂν ἡμῶν ἀδικηθῇ τις λαμβάνειν παρ' αὐτοῦ, ἄλλο τι χρή
νομίζειν ποιεῖν ἢ τὰς τῆς ἰσηγορίας καὶ τὰς τῆς ἐλευθερίας
ἡμῶν μετουσίας ἀφαιρεῖσθαι. ἐγὼ μὲν γὰρ ἴσως διεωσά- 20
μην, καὶ ἄλλος τις ἂν, ψευδῇ λόγον καὶ συκοφαντίαν, καὶ
οὐκ ἀνήρπασμαι· οἱ δὲ πολλοὶ τί ποιήσετε, ἂν μὴ δημοσίᾳ
πᾶσιν φοβερὸν καταστήσετε τὸ εἰς ταῦτ' ἀποχρησθαι τῷ
125 πλουτεῖν; δόντα λόγον καὶ ὑποσχόντα κρίσιν περὶ ὧν ἂν
τις ἐγκαλέσῃ, τότ' ἀμύνεσθαι τοὺς ἀδίκως ἐφ' αὐτὸν ἐλθόν- 25
τας χρή, καὶ τότε, ἂν ἀδικοῦνθ' ὁρᾷ τις†, οὐ προαναρπάξειν,
οὐδ' ἐπάγουντ' αἰτίας ψευδεῖς ἄκριτον ζητεῖν ἀποφεύγειν. οὐδ'
ἐπὶ τῷ διδόναι δίκην ἀσχάλλειν, ἀλλὰ μὴ ποιεῖν ἐξ ἀρχῆς
ἀσελγὲς μηδέν.
- 126 Ὅσα μὲν τοίνυν εἷς τε τὴν λητουργίαν καὶ τὸ σῶμ' 30

2 οὐδὲν S: οὐδὲ cett.

16 εἰσιν ἐγγυτάτῳ secl. Reiske

25 ἐγκαλέσῃ A: ἐγκαλῇ S vulg.

ἀδίκως secl. Weil

26 ἀδι-

κοῦντα ὁρᾷ τις SYO: ἀδικοῦντας ὁρᾷ τις vulg.: ἀδικοῦντας φωράσῃς Weil

- ὑβρίσθην, καὶ πάντ' ἐπιβουλεύμενος τρόπον καὶ πάσχω
κακῶς ἐκπέφευγα, ἀκηκόατ', ὦ ἄνδρες Ἀθηναῖοι. καὶ παρα- 556
λείπω δὲ πολλά· οὐ γὰρ ἴσως ῥάδιον πάντ' εἰπεῖν. ἔχει δ'
οὕτως. οὐκ ἔστ' ἐφ' ὅτῳ τῶν πεπραγμένων ἐγὼ μόνος
5 ἡδίκημαι, ἀλλ' ἐπὶ μὲν τοῖς εἰς τὸν χορὸν γεγενημένοις
ἀδικήμασιν ἡ φυλή, δέκατον μέρος ὑμῶν, συνηδίκηται, ἐπὶ
δ' οἷς ἔμ' ὕβρισε καὶ ἐπεβούλευσεν οἱ νόμοι, δι' οὗς εἰς
ἕκαστος ὑμῶν σῶς ἐστίν· ἐφ' ἅπασιν δὲ τούτοις ὁ θεός, ᾧ
χορηγὸς ἐγὼ καθειστώκειν, καὶ τὸ τῆς δσίας, ὅτιδήποτ' ἐστί,
10 τὸ σεμνὸν καὶ τὸ δαιμόνιον[, συνηδίκηται]. δεῖ δὴ τοὺς γε 127
βουλομένους ὀρθῶς τὴν κατ' ἀξίαν τῶν πεπραγμένων παρὰ
τούτου δίκην λαμβάνειν, οὐχ ὥς ὑπὲρ ἐμοῦ μόνον ὄντος τοῦ
λόγου τὴν ὀργὴν ἔχειν, ἀλλ' ὥς ἐν ταύτῃ τῶν νόμων, τοῦ
θεοῦ, τῆς πόλεως, ὁμοῦ πάντων ἡδικημένων, οὕτω ποιεῖσθαι
15 τὴν τιμωρίαν, καὶ τοὺς βοηθοῦντας καὶ τοὺς συνεξεταζομέ-
νους μετὰ τούτου μὴ συνηγόρους μόνον ἀλλὰ καὶ δοκιμαστὰς
τῶν τούτῳ πεπραγμένων ὑπολαμβάνειν εἶναι.
- Εἰ μὲν τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, σῶφρονα καὶ μέτριον 128
πρὸς τάλλα παρεσχηκῶς αὐτὸν Μειδίας καὶ μηδένα τῶν
20 ἄλλων πολιτῶν ἡδικηκῶς εἰς ἔμ' ἀσελγῆς μόνον οὕτω καὶ
βίαιος ἐγεγόνει, πρῶτον μὲν ἔγωγ' ἀτύχημ' ἂν ἐμαυτοῦ
τοῦθ' ἡγούμην, ἔπειτ' ἐφοβούμην ἂν μὴ τὸν ἄλλον ἑαυτοῦ
βίον οὗτος μέτριον δεικνύων καὶ φιλόανθρωπον διακρούσῃται
τούτῳ τὸ δίκην ὦν ἔμ' ὕβρικε δοῦναι. νυνὶ δὲ τοσαῦτ' ἐστὶ 129
25 τᾶλλ' ἢ πολλοὺς ὑμῶν ἡδίκηκε καὶ τοιαῦτα, ὥστε τούτου
μὲν τοῦ δέους ἀπήλλαγμαί, φοβούμεναι δὲ πάλιν τοῦναντίον
μή, ἐπειδὴν πολλὰ καὶ δεῖν' ἐτέρους ἀκούηθ' ὑπ' αὐτοῦ 557
πεπονθότας, τοιοῦτός τις ὑμῖν λογισμὸς ἐμπέσῃ ' τί οὖν;

1 καὶ πάντ'] καὶ ὡς (vel ὅσα) πάντ' Herwerden 6 δέκατον S :
τὸ δέκατον cett. 10 συνηδίκηται secl. Blass 12 λαμβάνειν A :
λαβεῖν S vulg. ἐμοῦ μόνον ὄντος A : ὑμῶν ὄντος μόνον S Y O P :
ἡμῶν ὄντος μόνον F 14 ὁμοῦ A : ἐμοῦ S vulg. 17 ὑπο-
λαμβάνειν S vulg. : ὑπολαμβάνειν A 20 ἀσελγῆς μόνον S A :
μόνον ἀσελγῆς vulg.

σὺν δεινότερ' ἢ τῶν ἄλλων εἰς ἕκαστος πεπονθὼς ἀγανακτεῖς; ἅπαντα μὲν δὴ τὰ τούτῳ πεπραγμένα οὕτ' ἂν ἐγὼ δυναίμην πρὸς ὑμᾶς εἰπεῖν, οὕτ' ἂν ὑμεῖς ὑπομείναιτ' ἀκούειν, οὐδ', εἰ τὸ παρ' ἀμφοτέρων ἡμῶν ὕδωρ ὑπάρξειε πρὸς τὸ λοιπόν, πᾶν τό τ' ἐμὸν καὶ τὸ τούτου προστεθέν, οὐκ ἂν ἐξαρκέσειεν. 5

130 ἂ δ' ἐστὶ μέγιστα καὶ φανερώτατα, ταῦτ' ἐρῶ. μᾶλλον δ' ἐκεῖνο ποιήσω· ἀναγνώσομαι μὲν ὑμῖν, ὥς ἐμαυτῷ γέγραμμαι, πάντα τὰ ὑπομνήματα, λέξω δ' ὅ τι ἂν πρῶτον ἀκούειν βουλομένοις ὑμῖν ᾗ, τοῦτο πρῶτον, εἴθ' ἕτερον, καὶ τᾶλλα τὸν αὐτὸν τρόπον, ἕως ἂν ἀκούειν βούλησθε. ἔστι δὲ ταῦτα 10 παντοδαπά, καὶ ὕβρεις πολλαὶ καὶ περὶ τοὺς οἰκείους κακουρήματα καὶ περὶ τοὺς θεοὺς ἀσεβήματα, καὶ τόπος οὐδεὶς ἔστιν ἐν ᾧ τοῦτον οὐ θανάτου πεποιηκὸτ' ἄξια πόλλ' εὐρήσετε.

ΥΠΟΜΝΗΜΑΤΑ ΤΩΝ ΜΕΙΔΙΟΥ ΑΔΙΚΗΜΑΤΩΝ.

15

131 Ὅσα μὲν τοίνυν, ὦ ἄνδρες δικασταί, τὸν αἰὲ προστυχόντ' αὐτῷ πεποίηκε, ταῦτ' ἐστίν. καὶ παραλέλοιφ' ἕτερα· οὐ γὰρ ἂν δύναιτ' οὐδεὶς εἰσάπαξ εἰπεῖν ἢ πολλὸν χρόνον οὗτος ὑβρίζων συνεχῶς ἅπαντα τὸν βίον εἰργασταί. ἄξιον δ' ἰδεῖν ἐφ' ὅσον φρονήματος ἤδη προελήλυθε τῷ τούτων δίκην 20 μηδενὸς δεδωκέναι. οὐ γὰρ ἡγείθ', ὥς ἐμοὶ δοκεῖ, λαμπρὸν οὐδὲ νεανικὸν οὐδ' ἄξιον ἑαυτοῦ ὅ τι ἂν τις πρὸς ἔν' εἰς διαπράττῃται, ἀλλ' εἰ μὴ φυλὴν ὅλην καὶ βουλὴν καὶ ἔθνος προπηλακιεῖ καὶ πολλοὺς ἀθρόους ὑμῶν ἄμ' ἐλᾷ, ἀβίωτον 558 ᾧτ' ἔσεσθαι τὸν βίον αὐτῷ. καὶ τὰ μὲν ἄλλα σιωπῶ, 25

132 μυρί' εἰπεῖν ἔχων, περὶ δὲ τῶν συστρατευσαμένων ἱππέων εἰς Ἀργουραν ἵστε δήπου πάντες οἱ ἐδημηγόρησε παρ' ὑμῖν, ὅθ' ἦκεν ἐκ Χαλκίδος, κατηγορῶν καὶ φάσκων ὄνειδος ἐξελ-

1 δεινότερα codd. : δεινότερον lemma schol. p. 615, 19. Aut τί οὖν; σὺν δεινότερ' . . . ἀγανακτεῖς; legendum, aut τί οὖν σὺν δεινότερον . . . ἀγανακτεῖς; 4 interpunctit Weil 5 τό τ' ἐμὸν . . . προστεθέν delere volunt Otto Jahn et Herwerden 8 τὰ ὑπομνήματα πάντα A 22 ἄξιον ἑαυτοῦ coni. Buttman: ἄξιον θανάτου codd., cf. § 130

θεῖν τὴν στρατιὰν ταύτην τῇ πόλει· καὶ τὴν λοιδορίαν ἣν
 ἐλοιδορήθη Κρατῖνῳ περὶ τούτων, τῷ νῦν, ὥς ἐγὼ πυνθά-
 νομαι, μέλλουσι βοηθεῖν αὐτῷ, μέμνησθε. τὸν δὲ τοσοῦ-
 τοις ἀθροῖσι τῶν πολιτῶν ἔχθραν ἐπ' οὐδενὶ τηλικαύτην
 5 ἀράμενον, πόση πονηρία καὶ θρασύτητι ταῦτα χρὴ νομίζειν
 πράττειν; καίτοι πότερ' εἰσὶν ὄνειδος, ᾧ Μειδία, τῇ πόλει 133
 οἱ διαβάντες ἐν τάξει καὶ τὴν σκευὴν ἔχοντες, ἣν προσήκε
 τοὺς ἐπὶ τοὺς πολεμίους ἐξιόντας καὶ συμβαλουμένους τοῖς
 συμμάχοις, ἣ σὺ ὁ μὴδὲ λαχεῖν εὐχόμενος τῶν ἐξιόντων, ὅτ'
 10 ἐκληροῦ, τὸν θώρακα δ' οὐδεπώποτ' ἐνδύς, ἐπ' ἀστράβης δ'
 ὀχούμενος [ἀργυρᾶς] τῆς ἐξ Εὐβοίας, χλανίδας δὲ καὶ κυμβία
 καὶ κάδους ἔχων, ᾧ ἐπελαμβάνουθ' οἱ πευτηκοστολόγοι;
 ταῦτα γὰρ εἰς τοὺς ὀπλίτας ἡμᾶς ἀπηγγέλλετο· σὺ γὰρ εἰς
 ταῦτόν ἡμεῖς τούτοις διέβημεν. εἴτ', εἰ σ' ἐπὶ τούτοις 134
 15 ἔσκαψεν Ἀρχετίων ἢ τις ἄλλος, πάντας ἤλανυν; εἰ μὲν
 γὰρ ἐποίεις ταῦτ', ᾧ Μειδία, ἃ σέ φασιν οἱ συνιππεῖς καὶ
 κατηγορεῖς ὥς λέγοιεν περὶ σοῦ, δικαίως κακῶς ἤκουες· καὶ
 γὰρ ἐκείνους καὶ τουτουσὶ καὶ ὅλην τὴν πόλιν ἠδίκηες καὶ
 κατήσχυες. εἰ δὲ μὴ ποιοῦντός σου κατεσκεύαζόν τινες
 20 καταψευδόμενοί σου, οἱ δὲ λοιποὶ τῶν στρατιωτῶν οὐκ ἐκεί-
 νοις ἐπετίμων, ἀλλὰ σοὶ ἐπέχαιρον, δηλὸν ὅτι ἐκ τῶν ἄλλων
 ᾧ ἕξης ἄξιός αὐτοῖς ἐδόκει εἶναι τοῦ τοιαύτ' ἀκούειν·
 σπαντὸν οὖν μετριώτερον ἐχρῆν παρέχειν, οὐκ ἐκείνους δια- 559
 βάλλειν. σὺ δ' ἀπειλεῖς πᾶσι, ἐλαύνεις πάντας· τοὺς 135

2 τῷ νῦν S add. ant. m. § 133 καίτοι . . . § 134 ἤλανυν 'obelis notatae sunt in S; in B tantummodo usque ad extremam § 133 obeli pertinent: simil. in F, sed ibi posterioribus vii versibus obeli, prioribus vii διπλαῖ ὠβελισμέναι appictae,' Blass 9 μὴδὲ λαχεῖν vulg.: μὴ λαχεῖν S' solus, μὴδὲ supr. vers. ab ant. m. 11 ἀργυρᾶς secl. Dindorf: ἀργυρᾶς τῆς ἐξ Εὐβοίας S Helladius ap. Photium, cf. § 164: ἐξ Ἀργουρᾶς τῆς Εὐβοίας A F Herodian., Macrob., Harpocr. v. ἀστράβη: ἀργουρᾶς τῆς ἐξ Εὐβοίας Y. Duplicem lectionem, alteram quam S habet, alteram quam A F, pervetustam fuisse satis liquet (cf. schol. pp. 617, 618): delenda suspicor ἀργυρᾶς . . . Εὐβοίας 14 εἴτα εἰ σ' . . . ἔσκαψεν vulg.: εἴτα εἰ σ' . . . εἰσκαψόμεν S solus: εἴτα εἰς ἐπὶ . . . ἔσκαψεν S γρ.: εἴτα ἐπὶ τούτοις εἰ σ' ἔσκαψεν Weil: εἴθ' εἰς . . . εἰ σ' ἔσκαψεν Blass

ἄλλους ἀξιοῖς ὃ τι σὺ βούλει σκοπεῖν, οὐκ αὐτὸς σκοπεῖς
 ὃ τι μὴ λυπήσεις τοὺς ἄλλους ποιῶν. καὶ τὸ δὴ σχετλιώ-
 τaton καὶ μέγιστον ἔμοιγε δοκοῦν ὕβρεως εἶναι σημεῖον·
 τοσοῦτων ἀνθρώπων, ᾧ μιὰ κεφαλὴ, σὺ παρελθὼν
 ἀθρόων κατηγορεῖς, ὃ τίς οὐκ ἂν ἔφριξε ποιῆσαι τῶν 5
 ἄλλων;

- 136 Τοῖς μὲν τοίνυν ἄλλοις ἅπασιν ἀνθρώποις ὁρῶ τοῖς κρινο-
 μένοις, ᾧ ἄνδρες δικασταί, ἐν μὲν ἡ δὴ ὄντα τὰδικήμαθ' ἃ
 κατηγορεῖται, λόγους δ' ἀφθόνους τοιούτους ὑπάρχοντας ' τίς
 ὑμῶν ἐμοί τι σύννοιδε τοιούτου; τίς ὑμῶν ἐμὲ ταῦθ' ἐόρακε 10
 ποιοῦντα; οὐκ ἔστιν, ἀλλ' οὔτοι δι' ἔχθραν καταψεύδονται
 μου, καταψευδομαρτυροῦμαι, τὰ τοιαῦτα· τούτῳ δ' αὖ τὰ-
 137 ναντία τούτων. πάντας γὰρ ὑμᾶς εἰδέναι νομίζω τὸν τρό-
 πον καὶ τὴν ἀσέλγειαν καὶ τὴν ὑπερηφανίαν τοῦ βίου, καὶ
 πάσαι θαυμάζειν ἐνίοις οἶμαι ᾧ αὐτοὶ μὲν ἴσασι, οὐκ 15
 ἀκηκόασι δὲ νῦν ἐμοῦ. πολλοὺς δὲ τῶν πεπονθότων οὐδὲ
 πάνθ' ὅσ' ἠδίκηνται μαρτυρεῖν ἐθέλοντας ὁρῶ, τὴν βίαν καὶ
 τὴν φιλοπραγμοσύνην ὁρῶντας τὴν τούτου καὶ τὴν ἀφορμήν,
 ἥπερ ἰσχυρὸν ποιεῖ καὶ φοβερὸν τὸν κατὰπτυστον τουτονί.
 138 τὸ γὰρ ἐπ' ἐξουσίας καὶ πλούτου πονηρὸν εἶναι καὶ ὑβρι- 20
 στὴν τείχος ἔστι πρὸς τὸ μηδὲν ἂν αὐτὸν ἐξ ἐπιδρομῆς
 παθεῖν, ἐπεὶ περιαιρεθεὶς οὗτος τὰ ὄντ' ἴσως μὲν οὐκ ἂν
 ὑβρίζοι, εἰ δ' ἄρα, ἐλάττονος ἄξιος ἔσται τοῦ μικροτάτου
 560 παρ' ὑμῖν· μάτην γὰρ λαιδορήσεται καὶ βοήσεται, δίκην δ',
 139 ἂν ἀσελγαίνῃ τι, τοῖς ἄλλοις ἡμῖν ἐξ ἴσου δώσει. νῦν δ', 25
 οἶμαι, τούτου προβέβληται Πολύευκτος, Τιμοκράτης, Εὐ-
 κτήμων ὁ κονιορτός· τοιοῦτοί τινές εἰσι μισθοφόροι περὶ
 αὐτόν, καὶ πρὸς ἕθ' ἕτεροι τούτοις, μαρτύρων συνεστῶς
 ἔταιρεία, φανερώς μὲν οὐκ ἐνοχλούντων ὑμῖν, σιγῇ δὲ τὰ
 ψευδῇ ῥᾶσ' ἐπινευόντων. οὗς μὰ τοὺς θεοὺς οὐδὲν ὠφε- 30

18 ὁρῶντας] δεδιότας A: inde ὁρῶδουντας Taylor 28 πρὸς ἔτι
 ἕτεροι τούτοις S marg. pr. m.: πρὸς ἕτεροι τούτοις S: πρὸς ἔτι τούτοις
 ἕτεροι F: πρὸς τούτοις ἕτεροι Blass 30 verba οὗς μὰ τοὺς . . . μαρ-
 τυρεῖν obelis notata in S F

λείσθαι νομίζω παρὰ τούτου· ἀλλὰ δεινοί τινές εἰσιν, ὧς
 ἄνδρες Ἀθηναῖοι, φθείρεσθαι πρὸς τοὺς πλουσίους καὶ παρεί-
 ναι καὶ μαρτυρεῖν. πάντα δὲ ταῦτ', οἶμαι, φοβέρ' ἐστὶ τῶν 140
 ἄλλων ὑμῶν ἐκάστῳ καθ' ἑαυτὸν ὅπως δύναται ζῶντι. οὐπερ
 51 εἵνεκα συλλέγεσθ' ὑμεῖς, ἦν', ὧν καθ' ἓν' ἐστὶν ἕκαστος
 ὑμῶν ἐλάττων ἢ φίλοις ἢ τοῖς οὖσις ἢ τῶν ἄλλων τινί,
 τούτων συλλεγέντες ἐκάστου κρείττους τε γίγνησθε καὶ
 παύητε τὴν ὕβριν.

Τάχα τοίνυν καὶ τοιοῦτός τις ἦξει πρὸς ὑμᾶς λόγος, 'τί 141
 10 δὴ τὰ καλὰ καὶ τὰ πεπονθὼς ὁ δεῖν' οὐκ ἐλάμβανε δίκην παρ'
 ἑμοῦ;' ἢ 'τί δὴ' πάλιν ἄλλον ἴσως τινὰ τῶν ἠδικημένων
 ὀνομάζων. ἐγὼ δὲ δι' ἧς μὲν προφάσεις ἕκαστος ἀφίσταται
 τοῦ βοηθεῖν αὐτῷ, πάντας ὑμᾶς εἰδέναι νομίζω· καὶ γὰρ
 ἀσχολία καὶ ἀπραγμοσύνη καὶ τὸ μὴ δύνασθαι λέγειν καὶ
 15 ἀπορία καὶ μυρί' ἐστὶν αἷτια· προσήκειν μέντοι τούτῳ μὴ 142
 ταῦτα λέγειν ἡγοῦμαι νυνί, ἀλλ' ὥς οὐ πεποιθήκε τι τούτων
 ὧν αὐτοῦ κατηγόρηκα διδάσκειν, ἐὰν δὲ μὴ δύνηται, διὰ
 ταῦτ' ἀπολωλέναι πολὺ μᾶλλον. εἰ γὰρ τηλικούτος τίς
 ἐστίν, ὥστε τοιαῦτα ποιῶν δύνασθαι καθ' ἓν' ἕκαστον ἡμῶν
 20 ἀποστερεῖν τοῦ δίκης παρ' αὐτοῦ τυχεῖν, κοινῇ νῦν, ἐπει- 561
 δὴπερ εἴληπται, πᾶσις ὑπὲρ ἀπάντων ἐστὶ τιμωρητέος, ὥς
 κοινὸς ἐχθρὸς τῇ πολιτείᾳ.

Λέγεται τοίνυν ποτ' ἐν τῇ πόλει κατὰ τὴν παλαιὰν ἐκεί- 143
 νην εὐδαιμονίαν Ἀλκιβιάδης γενέσθαι, ὃ σκέψασθε τίνων
 25 ὑπαρχόντων καὶ ποίων τινῶν πρὸς τὸν δῆμον, πῶς ἐχρήσανθ'
 ὑμῶν οἱ πρόγονοι, ἐπειδὴ βδελυρὸς καὶ ὑβριστὴς ᾤετο δεῖν
 εἶναι. καὶ οὐκ ἀπεικάσαι δήπου Μειδίαν Ἀλκιβιάδῃ βου-
 λόμενος τούτου μέμνημαι τοῦ λόγου (οὐχ οὕτως εἴμ' ἄφρων
 οὐδ' ἀπόπληκτος ἐγώ), ἀλλ' ἦν' εἰδῆθ' ὑμεῖς, ὧς ἄνδρες Ἀθη-
 30 ναῖοι, καὶ γινώθ' ὅτι οὐδὲν οὕτ' ἐστίν οὕτ' ἔσται, οὐ γένος,

18 μᾶλλον ἐστὶ δίκαιος AFS corr. 19 ἕκαστον ἡμῶν S al. :
 ἡμῶν ἕκαστον F §§ 143-148 'obelis notatae in S; in B usque ad
 κόπτειν διαφέρει tantum (§ 147) obeli pertinent: in F etiam sequens
 versus notatus' (Blass)

- οὐ πλοῦτος, οὐ δύναμις, ὃ τι τοῖς πολλοῖς ὑμῖν, ἂν ὕβρις
 144 προσῇ, προσήκει φέρειν. ἐκείνος γάρ, ὧ ἄνδρες Ἀθηναῖοι,
 λέγεται πρὸς πατρὸς μὲν Ἀλκμεωνιδῶν εἶναι (τούτους δέ
 φασιν ὑπὸ τῶν τυράννων ὑπὲρ τοῦ δήμου στασιάζοντας
 ἐκπεσεῖν, καὶ δανεισμένους χρήματ' ἐκ Δελφῶν ἐλευθερω- 5
 σαι τὴν πόλιν καὶ τοὺς Πεισιστράτου παῖδας ἐκβαλεῖν),
 πρὸς δὲ μητρὸς Ἰππονίκου καὶ ταύτης τῆς οἰκίας, ἧς ὑπάρ-
 145 χουσι πολλαὶ καὶ μεγάλαι πρὸς τὸν δῆμον εὐεργεσίαι. οὐ
 μόνον δὲ ταῦθ' ὑπῆρχεν αὐτῷ, ἀλλὰ καὶ αὐτὸς ὑπὲρ τοῦ
 δήμου θέμενος τὰ ὄπλα δις μὲν ἐν Σάμῳ, τρίτον δ' ἐν αὐτῇ 10
 τῇ πόλει, τῷ σώματι τὴν εὐνοίαν, οὐ χρήμασιν οὐδὲ λόγοις
 ἐνεδείξατο τῇ πατρίδι. ἔτι δ' ἵππων Ὀλυμπίαισιν ἀγῶνες
 ὑπῆρχον αὐτῷ καὶ νῖκαι καὶ στέφανοι, καὶ στρατηγὸς ἄριστος,
 562 καὶ λέγειν ἐδόκει πάντων, ὥς φασιν, εἶναι δεινότατος. ἀλλ'
 146 ὅμως οἱ κατ' ἐκείνον ὑμέτεροι πρόγονοι οὐδενὸς τούτων 15
 αὐτῷ συνεχώρησαν ὑβρίζειν αὐτούς, ἀλλὰ ποιήσαντες φυγὰδ'
 ἐξέβαλον· καὶ Λακεδαιμονίων ὄντων ἰσχυρῶν τότε, καὶ
 Δεκέλειαν ἑαυτοῖς ἐπιτειχισθῆναι καὶ τὰς ναῦς ἀλῶναι
 καὶ πάνθ' ὑπέμειναν, ὅτιοῦν ἄκουτες παθεῖν κάλλιον εἶναι
 147 νομίζοντες ἢ ἐκόντες ὑβρίζεσθαι [συγχωρῆσαι]. καίτοι τί 20
 τοσοῦτον ἐκείνος ὕβρισεν, ἡλίκον οὗτος νῦν ἐξελέλεγκται;
 Ταυρέαν ἐπάταξε χορηγοῦντ' ἐπὶ κόρρης. ἔστω ταῦτα,
 ἀλλὰ χορηγῶν γε χορηγοῦντα τοῦτ' ἐποίησεν, οὔπω τόνδε
 τὸν νόμον παραβαίνων, οὐ γὰρ ἐκεῖτό πω. εἶρξεν Ἀγά-
 θάρχον τὸν γραφέα· καὶ γὰρ ταῦτα λέγουσιν. λαβὼν γέ 25
 τι πλημμελουθῇ ὥς φασιν· ὅπερ οὐδ' ὀνειδίζειν ἄξιον.
 τοὺς Ἑρμᾶς περιέκοπτεν. ἅπαντα μὲν, οἶμαι, τὰσεβήματα
 τῆς αὐτῆς ὀργῆς δίκαιον ἀξιοῦν· τὸ δ' ὅλως ἀφανίζειν ἱερὰ
 ἔσθ' ὃ τι τοῦ κόπτειν [τοὺς Ἑρμᾶς] διαφέρει· οὐκοῦν οὗτος

1 ὑμῖν S F corr. : ὑμῶν vulg.

F Y P 20 συγχωρῆσαι secl. Cobet

scr. ab ant. m. (ἐσθῆτα in marg. a recentiore) : ἱερὰν ἐσθῆτα vulg.

29 κόπτειν S solus : περικόπτειν cett.

vidit Dobree si ἱερὰ receperis

15 ἐκείνον τὸν χρόνον ἡμέτεροι

28 ἱερὰ S¹ solus, v supra

τοὺς Ἑρμᾶς delendum esse

ἐξελέλεγκεται τοῦτο ποιῶν. ἀντιθῶμεν δὴ τίς ὦν καὶ τίσι 148
 ταῦτ' ἐνδεικνύμενος. μὴ τοίνυν ὑμῖν, πρὸς τῷ μὴ καλόν,
 μηδὲ θεμιτὸν νομίζετ', ἄνδρες δικασταί, μηδ' ὅσιον εἶναι
 τοιούτων ἀνδρῶν οὔσιν ἀπογόνους, πονηρὸν καὶ βίαιον καὶ
 5 ὑβριστὴν λαβοῦσιν ἀνθρώπου καὶ μηδένα μηδαμόθεν, συγ-
 γνώμης ἢ φιλανθρωπίας ἢ χάριτός τινος ἀξιῶσαι. τίνος
 γὰρ εἴνεκα; τῶν στρατηγιῶν· ἀλλ' οὐδὲ καθ' αὐτὸν στρατι-
 ώτης οὗτος οὐδενός ἐστ' ἄξιος, μὴ τί γε τῶν ἄλλων ἡγεμών.
 ἀλλὰ τῶν λόγων· ἐν οἷς κοινῇ μὲν οὐδὲν πώποτ' εἶπ' ἀγα-
 10 θόν, κακῶς δ' ἰδίᾳ πάντας ἀνθρώπους λέγει. γένους εἴνεκα 149
 νῆ Δία· καὶ τίς οὐκ οἶδεν ὑμῶν τὰς ἀπορρήτους, ὥσπερ ἐν 563
 τραγῳδίᾳ, τὰς τούτου γονάς; ᾧ δὲ ἐναντιώτατα συμβέβηκεν
 εἶναι· ἡ μὲν γὰρ ὡς ἀληθῶς μήτηρ, ἡ τεκοῦσ' αὐτόν, πλεῖ-
 στον ἀπάντων ἀνθρώπων εἶχε νοῦν, ἡ δὲ δοκοῦσα καὶ ὑπο-
 15 βαλομένη πασῶν ἦν ἀνοητοτάτη γυναικῶν. σημεῖον δέ· ἡ
 μὲν γὰρ ἀπέδοτ' εὐθὺς γενόμενον, ἡ δ' ἐξὸν αὐτῇ βελτίω
 πρίασθαι τῆς αὐτῆς τιμῆς τοῦτον ἡγόρασεν. καὶ γὰρ τοι 150
 διὰ τοῦτο τῶν οὐ προσηκόντων ἀγαθῶν κύριος γεγονώς, καὶ
 πατρίδος τετυχηκώς ἢ νόμοις τῶν ἀπασῶν πόλεων μάλιστ'
 20 οἰκείσθαι δοκεῖ, οὐδέν' οἶμαι τρόπον φέρειν οὐδὲ χρῆσθαι
 τούτοις δύνатаι, ἀλλὰ τὸ τῆς φύσεως ὡς ἀληθῶς βάρβαρον
 καὶ θεοῖς ἐχθρὸν ἔλκει καὶ βιάζεται, καὶ φανερόν ποιεῖ τοῖς
 παροῦσιν ὥσπερ ἄλλοτρίοις, ὅπερ ἔστιν, αὐτὸν χρώμενον.

Τοσούτων τοίνυν καὶ τοιούτων ὄντων ἂ τῷ βδελυρῷ 151
 25 τούτῳ καὶ ἀναιδεῖ βεβίωται, ἐνιοί μοι προσιόντες, ὦ ἄνδρες
 δικασταί, τῶν χρωμένων αὐτῷ, παραινούντες ἀπαλλαγῆναι
 καὶ καθυφείναι τὸν ἄγῶνα τουτονί, ἐπειδὴ με μὴ πείθοιεν,
 ὡς μὲν οὐ πολλὰ καὶ δευνὰ πεποίηκεν οὗτος καὶ δίκην ἦν-

2 post ἐνδεικνύμενος add. S corr. ἐπὴρθη ταῦτα ποιεῖν 14 ὑπο-
 βαλομένη S B vulg. et schol. p. 627, 8 : ὑποβαλλομένη Y P : ὑπολαμβάνο-
 μένη A 17 τῆς αὐτῆς Dobree : ταύτης τῆς S : τῆς ἴσης A F
 19 τετυχηκώς A F : τετευχώς S vulg. 21 ὡς ἀληθῶς βάρβαρον A F :
 βάρβαρον ἀληθῶς S al. : ἀληθῶς βάρβαρον schol. p. 626, 27 24 ὄντων
 ἂ . . . βεβίωται A : ὄντων . . . ὦν βεβίωται S B : ὄντων ἂ . . . μάλα
 βεβίωται al. 28 οὗτος S Y O P : οὕτως vulg. : οὕτωσι A F

τιωούν ἂν δοίῃ δικαίως τῶν πεπραγμένων, οὐκ ἐτόλμων
λέγειν, ἐπὶ ταῦτα δ' ἀπήντων ὥς 'ἤλωκεν ἤδη καὶ κατε-
ψήφισται· τίνος τιμήσειν αὐτῷ προσδοκᾷς τὸ δικαστήριον;
οὐχ ὁρᾷς ὅτι πλουτεῖ καὶ τριηραρχίας ἐρεῖ καὶ λητουργίας;
σκόπει δὴ μὴ τούτοις αὐτὸν ἐξαιτήσεται, καὶ ἐλάττω πολὺ 5
152 τῇ πόλει καταθεῖς ἢ ὅσα σοι δίδωσι καταγελάσῃ.' ἐγὼ δὲ
564 πρῶτον μὲν οὐδὲν ἀγεννὲς ὑμῶν καταγιγνώσκω, οὐδ' ὑπο-
λαμβάνω τιμήσειν οὐδὲν ἐλάττονος τοῦτ' ἢ ὅσον καταθεῖς
οὗτος παύσεται τῆς ὕβρεως· τοῦτο δ' ἐστὶ μάλιστα μὲν
θάνατος, εἰ δὲ μή, πάντα τὰ ὄντ' ἀφελέσθαι. ἔπειθ' ὑπὲρ 10
τῶν τούτου λητουργιῶν καὶ τῶν τριηραρχιῶν καὶ τῶν τοιού-
153 των λόγων ὧδὶ γιγνώσκω. εἰ μὲν ἐστίν, ὦ ἄνδρες Ἀθη-
ναῖοι, τὸ λητουργεῖν τοῦτο, τὸ ἐν ὑμῖν λέγειν ἐν ἀπάσαις
ταῖς ἐκκλησίαις καὶ πανταχοῦ 'ἡμεῖς οἱ λητουργοῦντες, ἡμεῖς
οἱ προεισφέροντες ὑμῖν, ἡμεῖς οἱ πλούσιοι ἐσμεν,' εἰ τὸ τὰ 15
τοιαῦτα λέγειν, τοῦτ' ἐστὶν λητουργεῖν, ὁμολογῶ Μειδίαν
ἀπάντων τῶν ἐν τῇ πόλει λαμπρότατον γεγενῆσθαι· ἀπο-
κναίει γὰρ ἀηδὶα δῆπον καὶ ἀναισθησίᾳ καθ' ἐκάστην τὴν
154 ἐκκλησίαν ταῦτα λέγων. εἰ μέντοι τί ποτ' ἐστὶν ἃ ληтур-
γεῖ τῇ ἀληθείᾳ δεῖ σκοπεῖν, ἐγὼ πρὸς ὑμᾶς ἐρῶ, καὶ θεάσασθ' 20
ὥς δικαίως αὐτὸν ἐξετάσω, πρὸς ἑμαυτὸν κρίνων. οὗτος, ὦ
ἄνδρες Ἀθηναῖοι, γεγυῶς ἔτη περὶ πεντήκοντ' ἴσως ἢ
μικρὸν ἔλαττον οὐδὲν ἐμοῦ πλείους λητουργίας ὑμῖν λελη-
τούργηκεν, ὅς δύο καὶ τριάκοντ' ἔτη γέγονα. καὶ γὰρ μὲν κατ'
ἐκείνους τοὺς χρόνους ἐτριηράρχουν, εὐθύς ἐκ παίδων ἐξελ- 25
θὼν, ὅτε σύνδ' ἤμην οἱ τριήραρχοι καὶ ἀναλώματα πάντ'
155 ἐκ τῶν ἰδίων [οἴκων], καὶ τὰς ναὺς ἐπληρούμεθ' αὐτοί· οὗτος
δ', ὅτε μὲν κατὰ ταύτην τὴν ἡλικίαν ἦν ἦν ἐγὼ νῦν, οὐδέπω
λητουργεῖν ἤρχετο, τηνικαῦτα δὲ τοῦ πράγματος ἦπται, ὅτε

5 δὴ S A B: δὲ vulg. 8 οὐδὲν Blass, cf. § 154 οὐδὲν ἐμοῦ πλείους :
οὐδενὸς codd. 9 οὗτος S A: οὐτωσί F: οὐτωσί vulg. 21 κρίνων
vulg., S corr. : κρίνω S': κρίνω Weil 23 ἔλαττον Bekker: ἐλάττον
(sic) S': ἐλάττω cett. 27 ἰδίων Blass: ἰδίῳ οἴκων S Y P: ἰδίῳ
ἐδαπανῶμεν A: ἰδίῳ οἴκων ἐδαπανῶμεν F: ἰδίῳ ἦκε Dobree

πρῶτον μὲν διακοσίους καὶ χιλίους πεποιήκατε συντελεῖς
 ὑμεῖς, παρ' ὧν εἰσπραττόμενοι τάλαντον τάλαντον μισθοῦσι
 τὰς τριηραρχίας οὗτοι, εἴτα πληρώμαθ' ἡ πόλις παρέχει καὶ 565
 σκευὴ δίδωσιν, ὥστ' αὐτῶν ἐνίοις τῇ ἀληθείᾳ τὸ μηδὲν
 5 ἀναλῶσαι καὶ δοκεῖν λελητουργηκέναι καὶ τῶν ἄλλων λη-
 τουργιῶν ἀτελεῖς γεγενῆσθαι περίεστιν. ἀλλὰ μὴν τί ἄλλο; 156
 τραγυδοῖς κεχορήγηκέ ποθ' οὗτος, ἐγὼ δ' αὐληταῖς ἀνδράσι.
 καὶ ὅτι τοῦτο τὰνάλωμ' ἐκείνης τῆς δαπάνης πλεον ἐστὶ
 πολλῶ, οὐδεὶς ἀγνοεῖ δῆπου. καὶ γὰρ μὲν ἐβελουτῆς νῦν, οὗτος
 10 δὲ καταστὰς ἐξ ἀντιδόσεως τότε, οὐ χάριν οὐδεμίαν δῆπου
 δικαίως ἂν τις ἔχοι. τί ἔτι; εἰστίκακα τὴν φυλὴν ἐγὼ καὶ
 Παναθηναίοις κεχορήγηκα, οὗτος δ' οὐδέτερα. ἡγεμῶν συμ- 157
 μορίας ὑμῖν ἐγενόμην ἐγὼ ἔτη δέκα, ἴσον Φορμίωνι καὶ
 Λυσιθείδῃ καὶ Καλλαίσχρῳ καὶ τοῖς πλουσιωτάτοις, εἰσφέ-
 15 ρων οὐκ ἄφ' ὑπαρχούσης οὐσίας (ὑπὸ γὰρ τῶν ἐπιτρόπων
 ἀπεστερήμην), ἀλλ' ἀπὸ τῆς δόξης ὧν ὁ πατήρ μοι κατέλειπεν
 καὶ ὧν δίκαιον ἦν με δοκιμασθέντα κομίσασθαι. ἐγὼ μὲν
 οὖν οὕτως ὑμῖν προσενήνεγμαi, Μειδίας δὲ πῶς; οὐδέπω
 καὶ τήμερον συμμορίας ἡγεμῶν γέγονεν, οὐδὲν τῶν πατρώων
 20 ἀποστερηθεὶς ὑπ' οὐδενός, ἀλλὰ παρὰ τοῦ πατρὸς πολλὴν
 οὐσίαν παραλαβών. τίς οὖν ἡ λαμπρότης, ἡ τίνες αἱ λη- 158
 τουργίαι καὶ τὰ σέμν' ἀναλώματα τούτου; ἐγὼ μὲν γὰρ οὐχ
 ὀρώ, πλὴν εἰ ταῦτά τις θεωρεῖ· οἰκίαν ὠκοδόμηκεν Ἐλευ-
 σῖνι τοσαύτην, ὥστε πᾶσιν ἐπισκοτεῖν τοῖς ἐν τῷ τόπῳ, καὶ
 25 εἰς μυστήρια τὴν γυναῖκα ἄγει, κἂν ἄλλοσέ ποι βούληται,
 ἐπὶ τοῦ λευκοῦ ζεύγους τοῦ ἐκ Σικυῶνος, καὶ τρεῖς ἀκολού-
 θους ἢ τέτταρας αὐτὸς ἔχων διὰ τῆς ἀγορᾶς σοβεῖ, κυμβία
 καὶ ῥυτὰ καὶ φιάλας ὀνομάζων οὕτως ὥστε τοὺς παριόντας
 ἀκούειν. ἐγὼ δ' ὅσα μὲν τῆς ἰδίας τρυφῆς εἵνεκα Μειδίας 566
 30 καὶ περιουσίας κτᾶται, οὐκ οἶδ' ὅ τι τοὺς πολλοὺς ὑμῶν 159

6 ἀτελεῖς S A : ἀτελέσι vulg. 10 αὐτῷ add. ante δῆπου Y P, post
 δῆπου A F : om. S solus 21 post οὖν add. ἐστὶν S vulg. : om. F
 schol. p. 629, 22 22 ante τούτου add. τὰ A vulg. : om. S F
 γὰρ om. A

ὠφελει· ἃ δ' ἐπαιρόμενος τούτοις ὑβρίζει, ἐπὶ πολλοὺς καὶ τοὺς τυχόντας ὑμῶν ἀφικνούμεν' ὁρῶ. οὐ δεῖ δὴ τὰ τοιαῦθ' ἐκάστοτε τιμᾶν οὐδὲ θαυμάζειν ὑμᾶς, οὐδὲ τὴν φιλοτιμίαν ἐκ τούτων κρίνειν, εἴ τις οἰκοδομεῖ λαμπρῶς ἢ θεραπεύοντας κέκτηται πολλὰς ἢ σκεύη [καλά], ἀλλ' ὅς ἂν ἐν τούτοις λαμ- 5 πρὸς καὶ φιλότιμος ᾖ, ὧν ἅπασι μέτεστι τοῖς πολλοῖς ὑμῶν· ὧν οὐδὲν εὐρήσετε τούτῳ προσόν.

- 160 Ἀλλὰ νῆ Δία τριήρη ἐπέδωκεν· ταύτην γὰρ οἶδ' ὅτι θρυλήσει, καὶ φήσει 'ἐγὼ ὑμῖν τριήρη ἐπέδωκα.' οὕτως δὴ ποιήσατε. εἰ μὲν, ὦ ἄνδρες Ἀθηναῖοι, φιλοτιμίας εἴνεκα 10 ταύτην ἐπέδωκεν, ἣν προσήκει τῶν τοιούτων ἔχειν χάριν, ταύτην ἔχετ' αὐτῷ καὶ ἀπόδοτε, ὑβρίξειν δὲ μὴ δῶτε· οὐδενὸς γὰρ πράγματος οὐδ' ἔργου τοῦτο συγχωρητέον. εἰ δὲ δὴ καὶ δειλίας καὶ ἀνανδρίας εἴνεκα δειχθήσεται τοῦτο πεποιηκὼς, μὴ παρακρουσθῆτε. πῶς οὖν εἴσεσθε; ἐγὼ καὶ τοῦτο διδάξω 15
- 161 ἄνωθεν δέ, βραχὺς γάρ ἐσθ' ὁ λόγος, λέξω. ἐγένοντ' εἰς Εὐβοίαν ἐπιδόσεις παρ' ὑμῖν πρῶται· τούτων οὐκ ἦν Μειδίας, ἀλλ' ἐγώ, καὶ συντρήραρχος ἦν μοι Φιλῖνος ὁ Νικοστράτου. ἕτεραι δεύτεραι μετὰ ταῦτ' εἰς Ὀλυνθον· οὐδὲ τούτων ἦν Μειδίας. καίτοι τόν γε δὴ φιλότιμον πανταχοῦ προσήκεν 20 ἐξετάζεσθαι. τρίται νῦν αὖται γεγόνασιν ἐπιδόσεις· ἐνταῦθ' ἐπέδωκεν. πῶς; ἐν τῇ βουλῇ γιγνομένων ἐπιδόσεων παρὼν οὐκ ἐπεδίδου τότε· ἐπειδὴ δὲ πολιορκεῖσθαι τοὺς ἐν Ταμύναις στρατιώτας ἐξηγγέλλετο, καὶ πάντας ἐξιέναι τοὺς ὑπολοί- 25 πους ἱππέας, ὧν εἷς οὗτος ἦν, προεβούλευσεν ἢ βουλή, 25 τῆνικαῦτα φοβηθεὶς τὴν στρατείαν ταύτην εἰς τὴν ἐπιούσαν ἐκκλησίαν, πρὶν καὶ προέδρους καθέζεσθαι, παρελθὼν ἐπέδωκεν. τῷ δήλον, ὥστε μὴδ' ἀντειπεῖν αὐτὸν ἔχειν, ὅτι τὴν στρατείαν φεύγων, οὐ φιλοτιμία, τοῦτ' ἐποίησεν; τοῖς μετὰ

567
162

5 καλὰ SY: secl. Meier: λαμπρά AP: πολλά F 9 καὶ φήσει
... ἐπέδωκα secl. Blass 16 γὰρ S marg. pr. m. vulg.: om. S
quae post λέξω legebantur, καὶ ἄνωθεν ἄρχεσθαι δοκῇ, ex § 77 inter-
polata om. Dindorf 27 καθέζεσθαι marg. Lutetianae (Blass): καθί-
ζεσθαι codd. cf. §§ 56, 119

ταῦταπραχθεῖσιν ὑπ' αὐτοῦ. τὸ μὲν γὰρ πρῶτον, ὥς οὐκ 163
 ἐδόκει, προοιούσης τῆς ἐκκλησίας καὶ λόγων γιγνομένων,
 τῆς τῶν ἱππέων βοηθείας ἤδη δεῖν, ἀλλ' ἀνεπεπτώκει τὰ
 τῆς ἐξόδου, οὐκ ἀνέβαιν' ἐπὶ τὴν ναῦν ἣν ἐπέδωκεν, ἀλλὰ
 5 τὸν μέτοικον ἐξέπεμψε τὸν Αἰγύπτιον, Πάμφιλον, αὐτὸς δὲ
 μένων ἐνθάδε τοῖς Διουνυσίοις διεπράττετο ταῦτ' ἐφ' οἷς νυνὶ
 κρίνεται· ἐπειδὴ δ' ὁ στρατηγὸς Φωκίων μετεπέμπετο τοὺς 164
 ἐξ' Ἀργούρας ἱππέας ἐπὶ τὴν διαδοχὴν καὶ κατείληπτο σοφισό-
 μενος, τόθ' ὁ δειλὸς καὶ κατάρατος οὕτοσιν λιπὼν τὴν τάξιν
 10 ταύτην ἐπὶ τὴν ναῦν ᾤχετο, καὶ ὧν ἱππαρχεῖν ἠξίωσε παρ'
 ὑμῖν ἱππέων, τούτοις οὐ συνεξήλθεν. εἰ δ' ἐν τῇ θαλάττῃ
 κίνδυνός τις ἦν, εἰς τὴν γῆν δῆλον ὅτι ᾤχετ' ἄν. οὐ μὴν 165
 Νικήρατός γ' οὕτως ὁ τοῦ Νικίου, ὁ ἀγαπητός, ὁ ἄπαις, ὁ
 παντάπασιν ἀσθενὴς τῷ σώματι· οὐδ' Εὐκτῆμων ὁ τοῦ
 15 Αἰσιώνος, οὐχ οὕτως· οὐδ' Εὐθύδημος ὁ τοῦ Στρατοκλέους·
 ἀλλ' αὐτῶν ἕκαστος ἐκὼν ἐπιδούς τριήρῃ οὐκ ἀπέδρα ταύτῃ
 τὴν στρατείαν, ἀλλὰ τὴν μὲν [ἐπίδοσιν] ἐν χάριτος μέρει καὶ 568
 δωρεῖας παρῆχον πλέουσιν τῇ πόλει, οὗ δ' ὁ νόμος προσ-
 ἐτάττεν, ἐνταῦθα τοῖς σώμασιν αὐτοὶ λητουργεῖν ἠξίουσιν. ἀλλ' 166
 20 οὐχ ὁ ἱππαρχος Μειδίας, ἀλλὰ τὴν ἐκ τῶν νόμων τάξιν
 λιπὼν, οὗ δίκην ὀφείλει τῇ πόλει δοῦναι, τοῦτ' ἐν εὐεργεσίας
 ἀριθμῆσει μέρει. καίτοι τὴν τοιαύτην τριηραρχίαν, ὧ πρὸς
 θεῶν, πότερον τελωνίαν καὶ πεντηκοστήν καὶ λιποτάξιον καὶ
 στρατείας ἀπόδρασιν καὶ πάντα τὰ τοιαῦθ' ἀρμόττει καλεῖν,
 25 ἢ φιλοτιμίαν; οὐδένα γὰρ τρόπον ἄλλον ἐν τοῖς ἱππεύσιν
 αὐτὸν ἀτελῇ ποιῆσαι στρατείας δυνάμενος, ταύτην εὑρηκε
 Μειδίας καὶνὴν ἱππικὴν τινα πεντηκοστήν. καὶ γὰρ αὖ 167
 τοῦτο. τῶν ἄλλων ἀπάντων τῶν ἐπιδόντων τριηράρχων

3 ἀναπεπτώκει codd. 8 ἀργυρας S¹, correxit eadem, cf. § 133
 13 ὁ ἀγαπητὸς ὁ ἄπαις S vulg.: ὁ ἀγαπητὸς ὁ παῖς AF: ὁ ἀγαπητὸς
 παῖς al.: ἀγαπητὸς παῖς Dindorf: fort. ὁ ἄπαις delendum, nam α (i. e.
 μόνος) παῖς adscribi potuit ad ἀγαπητὸς παῖς Dobree 16 ταύτῃ
 Bekker: ταύτην codd. 17 ἐπίδοσιν secl. Bekker 23 λιποτάξιον
 Cobet: λιποτάξιαν codd. 27 καὶνὴν] κενὴν S solus ἱππικὴν
 Blass cum S et schol. p. 634, 24: ἱππικῆς codd. cett.

παραπεμπόντων ὑμᾶς, ὅτε δεῦρ' ἀπεπλείτ' ἐκ Στύρων, μόνος οὗτος οὐ παρέπεμπε, ἀλλ' ἀμελήσας ὑμῶν χάρακας καὶ βοσκήματα καὶ θυρώμαθ' ὥς αὐτὸν καὶ ξύλ' εἰς τὰ ἔργα τὰ ἀργύρει' ἐκόμιζε, καὶ χρηματισμός, οὐ λητουργία γέγονεν ἢ τριηραρχία τῷ καταπτύστῳ τούτῳ. ἀλλὰ μὴν ὥς ἀληθῆ 5 λέγω σύνιστε μὲν τὰ πολλὰ τούτων, ὅμως δὲ καὶ μάρτυρας ὑμῖν καλῶ.

ΜΑΡΤΥΡΕΣ.

- 168 [Κλέων Σουινεύς, Ἀριστοκλῆς Παιανιεύς, Πάμφιλος, Νική-
ρατος Ἀχερδούσιος, Εὐκτῆμων Σφήττιος, καθ' ὃν καιρὸν ἐκ 10
Στύρων ἀπεπλέομεν δεῦρο τῷ στόλῳ παντί, ἐτύχομεν τριηρα-
χοῦντες καὶ αὐτοὶ καὶ Μειδίας ὁ νῦν κρινόμενος ὑπὸ Δημοσθένους,
569 ᾧ μαρτυροῦμεν. παντὸς δὲ τοῦ στόλου πλεόντων ἐν τάξει, καὶ
τῶν τριηράρχων ἐχόντων παράγγελμα μὴ χωρίζεσθαι ἕως ἂν δεῦρο
καταπλεύσωμεν, Μειδίας ὑπολειφθεὶς τοῦ στόλου, καὶ γεμίσας 15
τὴν ναῦν ξύλων καὶ χαράκων καὶ βοσκημάτων καὶ ἄλλων τινῶν,
κατέπλευσεν εἰς Πειραιᾶ μόνος μεθ' ἡμέρας δύο, καὶ οὐ συνκατέ-
στησε τὸν στόλον μετὰ τῶν ἄλλων τριηράρχων.]
- 169 Εἰ τοίνυν ὥς ἀληθῶς, ἄνδρες Ἀθηναῖοι, οἰάπερ φήσει καὶ
καταλαξονεύσεται πρὸς ὑμᾶς αὐτίκα δὴ μάλα, τοιαῦτ' ἦν αὐτῷ 20
τὰ λελητουργημένα καὶ πεπραγμένα, καὶ μὴ τοιαῦθ' οἷ' ἐγὼ
δεικνύω, οὐδ' οὔτω δήπου τό γε δοῦναι δίκην ὧν ὕβρικεν
ἐκφυγεῖν ταῖς λητουργίαις δίκαιος ἂν ἦν. ἐγὼ γὰρ οἶδ' ὅτι
πολλοὶ πολλὰ καγάθ' ὑμᾶς εἰσιν εἰργασμένοι, οὐ κατὰ τὰς
Μειδίου λητουργίας, οἱ μὲν ναυμαχίας νενικηκότες, οἱ δὲ 25
πόλεις εἰληφότες, οἱ δὲ πολλὰ καὶ καλὰ τῇ πόλει στήσαντες
170 τρόπαια· ἀλλ' ὅμως οὐδενὶ πώποτε τούτων δεδώκατε τὴν
δωρεῖαν ταύτην οὐδ' ἂν δοίητε, ἐξεῖναι τοὺς ἰδίους ἐχθροὺς
ὑβρίζειν αὐτῶν ἐκάστῳ, ὅπότ' ἂν βούληται καὶ ὃν ἂν δύνηται
τρόπον. οὐδὲ γὰρ Ἀρμοδίῳ καὶ Ἀριστογείτονι· τούτοις γὰρ 30
δὴ μέγισται δέδονται δωρεαὶ παρ' ὑμῶν καὶ ὑπὲρ μεγίστων.

9 Νικήρατος secl. Boeckh, recte puto 15 δ' post Μειδίας add.
S Y P: om. vulg. 19 οἰάπερ Reiske: ἄπερ codd. 27 δεδώκατε
S Y O P: ἐδώκατε vulg.

οὐδ' ἂν ἠνέσχεσθε, εἰ προσέγραψέ τις ἐν τῇ στήλῃ ' ἐξείναι
δὲ καὶ ὑβρίζειν αὐτοῖς ὃν ἂν βούλωνται' ὑπὲρ γὰρ αὐτοῦ
τούτου τὰς ἄλλας ἔλαβον δωρεάς, ὅτι τοὺς ὑβρίζοντας
ἔπαυσαν.

- 5 "Οτι τοίνυν καὶ κεκόμισται χάρις, ὧ ἄνδρες Ἀθηναῖοι, παρ' 171
ὑμῶν, οὐ μόνον ὧν αὐτὸς λελητούργηκε λητουργιών ἄξιαν
(μικρὰ γὰρ αὕτη γέ τις ἦν), ἀλλὰ καὶ τῶν μεγίστων, καὶ 570
τοῦτο βούλομαι δεῖξαι, ἵνα μὴδ' ὀφείλειεν οἴησθ' ἅτι τῷ
καταπτύστῳ τούτῳ. ὑμεῖς γάρ, ὧ ἄνδρες Ἀθηναῖοι, ἐχειρο-
10 τονήσατε τοῦτον τῆς παράλου ταμίαν, ὄντα τοιοῦτον οἶός
ἐστι, καὶ πάλιν ἱππαρχον, ὀχεῖσθαι διὰ τῆς ἀγορᾶς ταῖς
πομπαῖς οὐ δυνάμενον, καὶ μυστηρίων ἐπιμελητὴν καὶ ἱερο-
ποιόν ποτε καὶ βοώνην, καὶ τὰ τοιαῦτα δῆ. εἴτα, πρὸς τῶν 172
θεῶν, τὸ τὴν τῆς φύσεως κακίαν καὶ ἀνανδρίαν καὶ πονηρίαν
15 ταῖς παρ' ὑμῶν ἀρχαῖς καὶ τιμαῖς καὶ χειροτονίαις ἐπαν-
ορθοῦσθαι μικρὰν ὑπολαμβάνετ' εἶναι δωρεῖαν καὶ χάριν;
καὶ μὴν εἴ τις αὐτοῦ ταῦτ' ἀφέλοιτο 'ἱπάρχηκα, τῆς παράλου
ταμίας γέγονα,' τίως ἔστ' ἄξιος οὗτος; ἀλλὰ μὴν κἀκεῖνός 173
γ' ἐπίστασθε, ὅτι τῆς μὲν παράλου ταμιεύσας Κυζικηνῶν
20 ἦρπασε πλεῖν ἢ πέντε τάλαντα, ὑπὲρ ὧν ἵνα μὴ δῶ δίκην,
πάντα τρόπον περιωθῶν καὶ ἐλαύνων τοὺς ἀνθρώπους καὶ τὰ
σύμβολα συγχέων, τὴν μὲν πόλιν ἐχθρὰν τῇ πόλει πεποίηκε,
τὰ χρήματα δ' αὐτὸς ἔχει· ἱππαρχος δὲ χειροτονηθεὶς λελύ-
μανται τὸ ἱππικὸν ὑμῶν, τοιοῦτους θεῖς νόμους οὓς πάλιν
25 αὐτὸς ἔξαρνος ἦν μὴ τεθεικέναι. καὶ τῆς μὲν παράλου 174
ταμιεύων τότε, ὅτε τὴν ἐπὶ Θηβαίους ἔξοδον εἰς Εὐβοίαν
ἐποιεῖσθ' ὑμεῖς, δώδεκα τῆς πόλεως τάλαντ' ἀναλίσκειν
ταχθεῖς, ἀξιούντων ὑμῶν πλεῖν καὶ παραπέμπειν τοὺς στρα-
τιώτας οὐκ ἐβοήθησεν, ἀλλ' ἤδη τῶν σπονδῶν γεγωνυῶν,
30 ὡς Διοκλῆς ἐσπείσατο Θηβαίους, ἦκεν. καὶ τόθ' ἠττάτο

7 γὰρ] γὰρ ἂν Cobet (praeunte Reiske) : γ' ἂν Weil ἦν secl. Blass
9 τοῦτον ἐχειροτονήσατε A 18 ἔστ' ἄξιος Blass : ἄξιός ἐστιν A :
ἄλλου ἔστ' ἄξιος S : ἔστ' ἄλλου ἄξιος F 20 πλεῖν Dindorf : πλείον
codd.

πλέων τῶν ιδιωτικῶν τριήρων μιᾶς· οὕτως εὖ τὴν ἱερὰν
 571 τριήρη παρεσκευάκει. ἱππαρχῶν τοίνυν, τί οἴεσθε τᾶλλα;
 ἀλλ' ἵππον, ἵππον οὐκ ἐτόλμησεν ὁ λαμπρὸς καὶ πλούσιος
 οὗτος πρίασθαι, ἀλλ' ἐπ' ἀλλοτρίου τὰς πομπὰς ἡγείτο, τοῦ
 Φιλομήλου τοῦ Παιανιέως ἵππου· καὶ ταῦτα πάντες ἴσασι 5
 οἱ ἱππεῖς. καὶ ὅτι ταῦτ' ἀληθὴ λέγω, κάλει μοι καὶ τούτων
 τοὺς μάρτυρας.

ΜΑΡΤΥΡΕΣ.

175 Βούλομαι τοίνυν ὑμῖν, ὦ ἄνδρες Ἀθηναῖοι, καὶ ὅσων ἤδη,
 καταχειροτονήσαντος τοῦ δήμου περὶ τὴν ἑορτὴν ἀδικεῖν, 10
 ὑμεῖς κατεγνώκατε, εἰπεῖν, καὶ δεῖξαι τί πεποιηκότες αὐτῶν
 ξνιοι τίνος ὀργῆς τετυχήκασι παρ' ὑμῶν, ἵνα ταῦτα πρὸς τὰ
 τούτῳ πεπραγμέν' ἀντιθῇτε. πρῶτον μὲν τοίνυν, ἵνα πρώτης
 τῆς τελευταίας γεγυνίας μνησθῶ καταγνώσεως, περὶ τὰ
 μυστήρι' ἀδικεῖν Εὐάνδρου κατεχειροτόνησεν ὁ δῆμος τοῦ 15
 Θεσπίως, προβαλλομένου αὐτὸν Μενίππου, Καρὸς τινος
 ἀνθρώπου. ἔστι δ' ὁ αὐτὸς νόμος τῷδε τῷ περὶ τῶν Διονυ-
 σίων ὁ περὶ τῶν μυστηρίων, κακεῖνος ὕστερος τοῦδ' ἐτέθη.
 176 τί οὖν ποιήσαντος, ὦ ἄνδρες Ἀθηναῖοι, κατεχειροτονήσατε
 τοῦ Εὐάνδρου; τοῦτ' ἀκούσατε. ὅτι δίκην ἐμπορικὴν κατα- 20
 δικασάμενος τοῦ Μενίππου, οὐκ ἔχων πρότερον λαβεῖν αὐτόν,
 ὥς ἔφη, τοῖς μυστηρίοις ἐπιδημοῦντος ἐπελάβετο. κατε-
 χειροτονήσατε μὲν διὰ ταῦτα, καὶ οὐδ' ὅτιοι ἄλλο προσῆν,
 εἰσελθόντα δ' εἰς τὸ δικαστήριον ἐβούλεσθε μὲν θανάτῳ
 κολάσαι, τοῦ δὲ προβαλλομένου πεισθέντος, τὴν δίκην τε 25
 πᾶσαν ἀφείναι ἡναγκάσατ' αὐτόν, ἣν ἡρήκει πρότερον (ἣν δὲ
 δυοῖν αὕτη ταλάντοις), καὶ προσετιμήσατε τὰς βλάβας, ἃς
 572 ἐπὶ τῇ χειροτονίᾳ μένων ἐλογίζεσθ' αὐτῷ γεγενῆσθαι πρὸς

4 ἡγείτο S vulg.: ἐποιεῖτο S γρ. 5 καὶ ταῦτα] ἐξιόντων add.
 S Y P 6 καὶ ὅτι S Y O P: ἀλλὰ μὴν ὅτι A F 12 ἵν' αὐτὰ A F
 16 προβαλλομένου vulg.: προβαλομένου S F, cf. §§ 26, 176, 179
 25 κολάσαι] ζημιῶσαι F προβαλλομένου O, schol. p. 640, 7: προ-
 βαλομένου S al. 28 χειροτονίᾳ S' (κατα in marg. add. eadem):
 καταχειροτονίᾳ cett., cf. § 179

ὑμᾶς ἄνθρωπος. εἰς μὲν οὗτος ἐξ ἰδίου πράγματος, οὐδεμιᾶς 177
 ὕβρεως προσούσης, ὑπὲρ αὐτοῦ τοῦ παραβῆναι τὸν νόμον
 τοσαύτην ἔδωκε δίκην. εἰκότως· τοῦτο γὰρ ἐσθ' ὃ φυλάττειν
 ὑμᾶς δεῖ, τοὺς νόμους, τὸν ὅρκον· ταῦτ' ἔχεθ' ὑμεῖς οἱ δικά-
 5 ζοντες ἀεὶ παρὰ τῶν ἄλλων ὡσπερὶ παρακαταθήκην, ἣν
 ἄπασιν, ὅσοι μετὰ τοῦ δικαίου πρὸς ὑμᾶς ἔρχονται, σὼν
 ὑπάρχειν δεῖ. ἕτερος ἀδικεῖν ποτ' ἔδοξεν ὑμῖν περὶ τὰ 178
 Διονύσια, καὶ κατεχειροτονήσατ' αὐτοῦ παρεδρεύοντος ἄρ-
 χοντι τῷ υἱεῖ, ὅτι θέαν τινὸς καταλαμβάνοντος ἤψατο,
 10 ἐξείργων ἐκ τοῦ θεάτρου· ἦν δ' οὗτος ὁ τοῦ βελτίστου
 πατὴρ Χαρικλείδου, τοῦ ἄρξαντος. καὶ μέγα γ' ὑμῖν τοῦτ' 179
 ἐδόκει δίκαιον ἔχειν ὁ προβαλλόμενος λέγειν, 'εἰ κατε-
 λάμβανον, ἄνθρωπε, θέαν, εἰ μὴ τοῖς κηρύγμασιν, ὡς σύ με
 φῆς, ἐπειθόμην, τίνος ἐκ τῶν νόμων εἰ κύριος, καὶ ὁ ἄρχων
 15 αὐτός; τοῖς ὑπηρέταις ἐξείργειν εἰπεῖν, οὐκ αὐτὸς τύπτειν.
 οὐδ' οὕτω πειθόμαι· ἐπιβολὴν ἐπιβαλεῖν, πάντα μᾶλλον
 πλὴν αὐτὸς ἄψασθαι τῇ χειρί· πολλὰ γὰρ πρὸ τοῦ μὴ τὸ
 σῶμ' ἕκαστον ὑβρίζεσθαι πεποιθήκασιν οἱ νόμοι.' ταῦτ'
 ἔλεγεν μὲν ἐκείνος, ἐχειροτονήσατε δ' ὑμεῖς· οὐ μὴν εἰσῆλθεν
 20 εἰς τὸ δικαστήριον οὗτος, ἀλλ' ἐτελεύτησεν πρότερον. ἐτέρου 180
 τοίνυν ὃ τε δῆμος ἅπας κατεχειροτόνησεν ἀδικεῖν περὶ τὴν
 ἑορτήν, καὶ ὑμεῖς εἰσελθόντ' ἀπεκτείνετε τοῦτον, Κτησικλέα,
 ὅτι σκύτος ἔχων ἐπόμπευε, καὶ τούτῳ μεθύων ἐπάταξέ τιν'
 ἐχθρὸν ὑπάρχονθ' ἑαυτῷ· ἐδόκει γὰρ ὕβρει καὶ οὐκ οἴνῳ
 25 τύπτειν, ἀλλὰ τὴν ἐπὶ τῆς πομπῆς καὶ τοῦ μεθύειν πρό- 573
 φασιν λαβὼν ἀδικεῖν ὡς δούλοις χρώμενος τοῖς ἐλευθέροις.
 ἀπάντων τοίνυν, ᾧ ἄνδρες Ἀθηναῖοι, τούτων, ὦν ὁ μὲν ὦν 181
 εἶλεν' ἀποστάς, ὁ δὲ καὶ θανάτῳ ζημιωθείς φαίνεται, πολλῶ

1 ἄνθρωπος Bekker : ἄνθρωπος codd.

6 σὼν A : σώαν S corr.

vulg. : σφᾶν Bekker

12 ante δίκαιον add. καὶ S vulg. : om. A

προβαλλόμενος S : προβαλλόμενος vulg., cf. § 176

16 ἐπιβαλεῖν Blass :

ἐπιβάλλειν codd.

17 πρὸ τοῦ SAYOP : πρὸς τὸ vulg.

19 ἐχει-

ροτονήσατε S : κατεχειροτονήσατε cett.

22 τοῦτον, Κτησικλέα, ὅτι

S solus : Κτησικλέα λέγω. διὰ τί δὴ ἀπεκτείνετε τοῦτον (vel τοῦτον

ἀπεκτείνετε) ; ὅτι vulg.

- δεινότερ' εὔ οἶδ' ὅτι πάντες ἂν εἶναι φήσειαν τὰ Μειδία
 πεπραγμένα· οὔτε γὰρ πομπεύων οὔτε δίκην ἥρηκώς οὔτε
 παρεδρεύων οὔτ' ἄλλην σκῆψιν ἔχων· οὐδεμίαν πλὴν ὕβριν,
 τοιαῦτα πεποίηκεν οἷ' οὐδεὶς ἐκείνων. καὶ τούτους μὲν
 182 ἐάσω. ἀλλὰ Πύρρον, ὃ ἄνδρες Ἀθηναῖοι, τὸν Ἐτεοβου- 5
 τάδην, ἐνδειχθέντα δικάζειν ὀφείλοντα τῷ δημοσίῳ, θανάτῳ
 ζημιῶσαι τινες ὑμῶν ᾔοντο χρήναι, καὶ τέθνηκεν ἄλους παρ'
 ὑμῖν· καίτοι τοῦτο τὸ λῆμμα δι' ἐνδειαν, οὐ δι' ὕβριν
 λαμβάνειν ἐπεχείρησεν ἐκείνος. καὶ πολλοὺς ἂν ἐτέρους
 ἔχοιμι λέγειν, ὧν οἱ μὲν τεθνᾶσι, οἱ δ' ἠτιμωμένοι διὰ πολλῶ 10
 τούτων εἰσὶν ἐλάττω πράγματα. ὑμεῖς [δ'], ὃ ἄνδρες Ἀθη-
 ναῖοι, Σμίκρῳ δέκα ταλάντων ἐτιμήσατε καὶ Σκίτωνι τοσοῦτων
 ἐτέρων, δόξαντι παράνομα γράφειν, καὶ οὔτε παιδί' οὔτε
 φίλους οὔτε συγγενεῖς οὔθ' ὄντιν οὖν ἠλεήσατε τῶν παρόντων
 183 ἐκείνοισι. μὴ τοῖνυν, ἂν μὲν εἴπη τις παράνομα, οὕτως ὀργιζό- 15
 μενοι φαίνεσθε, ἂν δὲ ποιῇ, μὴ λέγῃ, πράως διάκεισθε.
 οὐδὲν γὰρ ῥῆμ' οὐδ' ὄνομ' οὕτως ἐστὶ τοῖς πολλοῖς ὑμῶν
 χαλεπόν, ὥς ὅς' ὑβρίζων τις τὸν ἐντυχόνθ' ὑμῶν διαπράτ-
 τεται. μὴ τοῖνυν αὐτοὶ καθ' ὑμῶν αὐτῶν δείγμα τοιοῦτον
 ἐξενέγκητ', ἄνδρες Ἀθηναῖοι, ὥς ἄρ' ὑμεῖς, ἂν μὲν τῶν 20
 μετρίων τινὰ καὶ δημοτικῶν λάβηθ' ὅτιοῦν ἀδικοῦντα, οὔτ'
 574 ἐλεήσετ' οὔτ' ἀφήσετε, ἀλλ' ἀποκτενεῖτ' ἢ ἀτιμώσετε, ἂν
 δὲ πλούσιος ὧν τις ὑβρίξῃ, συγγνώμην ἔξετε. μὴ δῆτα·
 οὐ γὰρ δίκαιον· ἀλλ' ἐπὶ πάντων ὁμοίως ὀργιζόμενοι
 φαίνεσθε.
- 25
- 184 Ἄ τοῖνυν οὐδενὸς τῶν εἰρημένων ἥττον ἀναγκαῖον εἶναι
 νομίζω πρὸς ὑμᾶς εἰπεῖν, ταῦτ' εἰπὼν ἔτι καὶ βραχεία περὶ
 τούτων διαλεχθεὶς καταβήσομαι. ἔστιν, ὃ ἄνδρες Ἀθηναῖοι,
 μεγάλη τοῖς ἀδικοῦσιν ἅπασι μερὶς καὶ πλεονεξία ἢ τῶν
 ὑμετέρων τρόπων πραότης. ὅτι δὴ ταύτης οὐδ' ὅτιοῦν ὑμῖν 30
 μεταδοῦναι τούτῳ προσήκει, ταῦτ' ἀκούσατέ μου. ἐγὼ

3 ἔχων οὐδεμίαν A F : οὐδεμίαν ἔχων S vulg.

ἀλλ' ὑμεῖς A habet : ἔτι τοῖνυν ὑμεῖς S γρ.

11 δ' secl. Weill :
 27 βραχεία om. F, post
 τούτων A, secl. Blass

νομίζω πάντας ἀνθρώπους ἐράνους φέρειν παρὰ πάντα τὸν
βίον αὐτοῖς, οὐχὶ τοῦσδε μόνους οὓς συλλέγουσιν τινας καὶ
ᾧ πληρωταὶ γίνονται, ἀλλὰ καὶ ἄλλους. οἷον ἔστι μέτριος 185
καὶ φιλάνθρωπός τις ἡμῶν καὶ πολλοὺς ἐλεῶν· τούτῳ ταῦτο
5 δίκαιον ὑπάρχειν παρὰ πάντων, ἂν ποτ' εἰς χρεῖαν καὶ ἀγῶν'
ἀφίκηται. ἄλλος οὕτοσί τις ἀναιδὴς καὶ πολλοὺς ὑβρίζων,
καὶ τοὺς μὲν πτωχοὺς, τοὺς δὲ καθάρματα, τοὺς δ' οὐδ'
ἀνθρώπους ὑπολαμβάνων· τούτῳ τὰς αὐτὰς δίκαιον ὑπάρχειν
φοράς, ὥσπερ αὐτὸς εἰσενήνοχε τοῖς ἄλλοις. ἂν τοίνυν ὑμῖν
10 ἐπὶ σκοπεῖν, τούτου πληρωτὴν εὐρήσετε Μειδίαν ὄντα τοῦ
ἐράνου, καὶ οὐκ ἐκείνου.

Οἶδα τοίνυν ὅτι τὰ παιδί' ἔχων ὀδυρεῖται, καὶ πολλοὺς 186
λόγους καὶ ταπεινὸς ἐρεῖ, δακρύων καὶ ὥς ἐλεινότατον ποιῶν
ἑαυτόν. ἔστι δ', ὅσῳ περ ἂν αὐτὸν νῦν ταπεινότερον ποιῇ,
15 τοσούτῳ μᾶλλον ἄξιον μισεῖν αὐτόν, ᾧ ἄνδρες Ἀθηναῖοι.
διὰ τί; ὅτι εἰ μὲν μηδαμῶς δυνηθεὶς ταπεινὸς γενέσθαι
οὕτως ἀσελγὴς καὶ βίαιος ἦν ἐπὶ τοῦ παρεληλυθότος βίου,
τῇ φύσει καὶ τῇ τύχῃ, δι' ἣν τοιοῦτος ἐγένετο, ἄξιον ἦν ἂν 575
τι τῆς ὀργῆς ἀνείναι· εἰ δ' ἐπιστάμενος μέτριον παρέχειν
20 αὐτὸν ὅταν βούληται τὸν ἐναντίον ἢ τοῦτον τὸν τρόπον
εἴλετο ζῆν, εὐδηλον δήπου τοῦθ', ὅτι καὶ νῦν ἂν διακρούσῃται,
πάλιν αὐτὸς ἐκείνος ὃν ὑμεῖς ἴστε γενήσεται. οὐδεὶς δὲ 187
προσέχειν, οὐδὲ τὸν παρόντα καιρόν, ὃν οὗτος ἐξεπίτηδες
πλάττεται, κυριώτερον οὐδὲ πιστότερον τοῦ παντός, ὃν αὐτοὶ
25 σύνιστε, χρόνου ποιήσασθαι. ἐμοὶ παιδί' οὐκ ἔστιν, οὐδ'
ἂν ἔχοιμι ταῦτα παραστησάμενος κλάειν καὶ δακρύειν ἐφ'
οἷς ὑβρίσθην. διὰ τούτ' ἄρα τοῦ πεπονηκότος ὁ πεπονθὼς
ἐλαττον ἔξω παρ' ὑμῖν; μὴ δῆτα· ἀλλ' ὅταν οὗτος ἔχων τὰ 188
παιδιά τούτοις ἀξιοῖ δοῦναι τὴν ψήφον ὑμᾶς, τότε ὑμεῖς τοὺς

I-II cf. § 101 I πάντα A: om. S vulg. 7 οὐδ' ἀνθρώπους
(οὐδ' ἀνους) Markland. coll. §§ 101, 198: οὐδὲν codd. 8 post ὑπο-
λαμβάνων add. εἶναι S: om. A F 10 ἐπὶ σκοπεῖν S' solus: ἐπὶ
σκοπεῖν ὀρθῶς S corr.: ὀρθῶς ἐπὶ σκοπεῖν vulg. 13 ἐλεινότατον
Herwerden: ἐλεινότατον codd. 20 ὅταν βούληται om. Blass cum
A, coll. schol. p. 645, 2, or. xv 18 22 ὁ αὐτὸς A al.: αὐτὸς Cobet

νόμους ἔχοντά με πλησίον ἡγείσθε παρεστάναι [καὶ τὸν ὄρκον
ὃν ὁμωμόκατε], τοῦτοις ἀξιοῦντα καὶ ἀντιβολοῦνθ' ἕκαστον
ὑμῶν ψηφίσασθαι. οἷς ὑμεῖς κατὰ πολλὰ δικαιοτέρον
πρόσθοισθ' ἂν ἢ τούτῳ· καὶ γὰρ ὁμωμόκατ', ὧ ἄνδρες
'Αθηναῖοι, τοῖς νόμοις πείσεσθαι, καὶ τῶν ἴσων μέτεστιν 5
ὑμῖν διὰ τοὺς νόμους, καὶ πάνθ' ὅσ' ἔστ' ἀγάθ' ὑμῖν διὰ
τοὺς νόμους ἐστίν, οὐ διὰ Μειδίαν οὐδὲ διὰ τοὺς Μειδίου
παῖδας.

- 189 Καὶ 'ρήτωρ ἐστὶν οὗτος' ἴσως ἐμὲ φήσει λέγων. ἐγὼ
δ', εἰ μὲν ὁ συμβουλευῶν ὃ τι ἂν συμφέρειν ὑμῖν ἡγήται, 10
καὶ τοῦτ' ἄχρι τοῦ μηδὲν ὑμῖν ἐνοχλεῖν μηδὲ βιάζεσθαι,
ρήτωρ ἐστίν, οὐτε φύγοιμ' ἂν οὔτ' ἀπαρνοῦμαι τοῦτο τοῦνομα·
εἰ μέντοι ρήτωρ ἐστὶν οἷους ἐνίους τῶν λεγόντων ἐγὼ καὶ
576 ὑμεῖς δ' ὁράτε, ἀναιδεῖς καὶ ἀφ' ὑμῶν πεπλουτηκότας, οὐκ ἂν
εἶην οὗτος ἐγώ· εἴληφα μὲν γὰρ οὐδ' ὅτιοῦν παρ' ὑμῶν, τὰ δ' 15
ὄντ' εἰς ὑμᾶς πλὴν πάνυ μικρῶν ἀπαντ' ἀνήλωκα. καίτοι
καὶ εἰ τούτων ἦν πονηρότατος, κατὰ τοὺς νόμους ἔδει παρ'
ἐμοῦ δίκην λαμβάνειν, οὐκ ἐφ' οἷς ἐλητούργουν ὑβρίζειν.
190 ἔτι τοίνυν οὐδὲ εἰς ἐστιν ὅστις ἐμοὶ τῶν λεγόντων συναγωνί-
ζεται. καὶ οὐδενὶ μέμφομαι· οὐδὲ γὰρ αὐτὸς οὐδενὸς εἴνεκα 20
τούτων οὐδὲν ἐν ὑμῖν πρόποτ' εἶπον, ἀλλ' ἀπλῶς κατ' ἐμαντὸν
ἔγνω καὶ λέγειν καὶ πράττειν ὃ τι ἂν συμφέρειν ὑμῖν ἡγῶμαι.
ἀλλὰ τούτῳ πάντας αὐτίκα δὴ μάλα συνεξεταζομένους τοὺς
ρήτορας ὄψεσθ' ἐφεξῆς. καίτοι πῶς ἐστι δίκαιον, τοῦνομα
μὲν τοῦθ' ὥς ὄνειδος προφέρειν ἐμοί, διὰ τούτων δ' αὐτὸν 25
τῶν ἀνδρῶν ἀξιοῦν σωθῆναι;
- 191 Τάχα τοίνυν ἴσως καὶ τὰ τοιαῦτ' ἔρεϊ, ὥς ἐσκεμμένα καὶ

1 καὶ τὸν ὄρκον ὃν ὁμωμόκατε secl. Dobree 5 πείσεσθαι Cobet :
πείθεσθαι codd. §§ 189, 190 'διπλαῖς ὠβελισμέναις in F B notatae
sunt (in F διπλαῖ etiam ad primum versum § 191 pertinent),' Blass
14 ἀφ' ὑμῶν Cobet (Phot. Suid.) cf. xxiv 124 : ὑφ' ὑμῶν S solus : ἐξ
ὑμῶν vulg. : παρ' ὑμῶν A 17 καὶ εἰ] εἰ καὶ A F 22 ὃ τι ἂν
συμφέρειν S' corr. : ὅταν συμφερεῖ S' : ὅτι ἂν συμφέρον vulg. 23 συν-
εξεταζομένους S vulg. cf. § 127 : ἐξεταζομένους A §§ 191, 192
'in F B obelis notatae sunt,' Blass

παρεσκευασμένα πάντα λέγω νῦν. ἐγὼ δ' ἐσκέφθαι μὲν, ὧ
 ἄνδρες Ἀθηναῖοι, φημί καὶ οὐκ ἂν ἀρνηθεῖην, καὶ μεμελετηκέναι
 γ' ὡς ἐνὴν μάλιστ' ἐμοί· καὶ γὰρ ἂν ἄθλιος ἦν, εἰ τοιαῦτα
 παθὼν καὶ πάσχων ἡμέλουν ὦν περὶ τούτων ἐρεῖν ἔμελλον
 5 πρὸς ὑμᾶς· γεγραφέναι μέντοι μοι τὸν λόγον Μειδίαν· ὁ γὰρ 192
 τὰ ἔργα παρεσχηκὼς περὶ ὧν εἰσιν οἱ λόγοι, δικαιοτάτ' ἂν
 ταύτην ἔχοι τὴν αἰτίαν, οὐχ ὁ ἐσκεμμένος οὐδ' ὁ μεριμνήσας
 τὰ δίκαια λέγειν [νῦν]. ἐγὼ μὲν οὖν τοῦτο ποιῶν, ὧ ἄνδρες
 Ἀθηναῖοι, καὶ αὐτὸς ὁμολογῶ· Μειδίαν μέντοι μηδὲν ἐσκέ-
 10 φθαι πώποτ' ἐν παντὶ τῷ βίῳ δίκαιον εἰκός ἐστιν· εἰ γὰρ
 καὶ κατὰ μικρὸν ἐπήγει τὰ τοιαῦτ' αὐτῷ σκοπεῖν, οὐκ ἂν
 τοσοῦτον διημάρτανε τοῦ πράγματος.

Οἶμαι τοίνυν αὐτὸν οὐδὲ τοῦ δήμου κατηγορεῖν ὀκνήσειν 577
 οὐδὲ τῆς ἐκκλησίας, ἀλλ' ἅπερ τότε' ἐτόλμα λέγειν ὅτ' ἦν ἡ 193
 15 προβολή, ταῦτα καὶ νῦν ἐρεῖν, ὡς ὅσοι δέον ἐξιέναι κατέ-
 μενον, καὶ ὅσοι τὰ φροσύρι' ἦσαν ἔρημα λελοιπότες, ἐξεκλη-
 σίασαν, καὶ χορευταὶ καὶ ξένοι καὶ τοιοῦτοί τινες ἦσαν οἱ
 κατεχειροτόνησαν αὐτοῦ. εἰς γὰρ τοῦτο θράσους καὶ ἀναι- 194
 δείας τότε' ἀφίκετ', ὧ ἄνδρες δικασταί, ὡς ἴσασιν ὅσοι παρήσαν
 20 ὑμῶν, ὥστε κακῶς λέγων καὶ ἀπειλῶν καὶ βλέπων εἰς τὸν
 αἰὲ θορυβοῦντα τόπον τῆς ἐκκλησίας καταπλήξειν ᾤετο τὸν
 δῆμον ἅπαντα. ἦ καὶ γελοῖ' εἶναι τὰ νῦν, οἶμαι, δάκρυ'
 εἰκότως ἂν αὐτοῦ δοκοίη. τί λέγεις, ὧ μιὰρὰ κεφαλῇ; σὺ 195
 τὰ σαντοῦ παιδί' ἀξιόσεις ἐλεεῖν ἢ σὲ τούσδε, ἢ σπουδάζειν
 25 εἰς τὰ σά, τοὺς ὑπὸ σοῦ δημοσίᾳ προπεπηλακισμένους; σὺ
 μόνος τῶν ὄντων ἀνθρώπων ἐπὶ μὲν τοῦ βίου τοσαύτης
 ὑπερηφανίας πλήρης ὦν [πάντων ἀνθρώπων] ἔσει φανερώ-
 τατος, ὥστε καὶ πρὸς οὓς μηδὲν ἐστὶ σοι πρᾶγμα, λυπεῖσθαι

2 ἂν ἀρνηθεῖην vulg.: ἀπαρνηθεῖην SYP 8 νῦν secl. Weil,
 coll. § 191, 1 ποιῶν] ποιῶ S et plerique 10 πώποτ']
 ποτε SYP 15 ἐρεῖν A: ἐρεῖ S vulg. 16 ἐξεκλησίασαν
 S corr.: ἐξεκκλησίασαν S¹ al.: ἐκκλησίαζον AF corr. (cf. schol.):
 ἡκκλησίασαν Dindorf, cf. xviii 265, xix 60 27 ὑπερηφανίας S solus:
 ὑπερηφανίας καὶ (τοσαύτης add. YOP) ὑπεροψίας vulg. πάντων
 ἀνθρώπων ante ἔσει habet S vulg., post ὑπερηφανίας καὶ ὑπεροψίας F:
 secl. Blass

τὴν σὴν θρασύτητα καὶ φωνὴν καὶ [τὸ] σχῆμα καὶ τοὺς σοὺς ἀκολούθους καὶ πλοῦτον καὶ ὕβριν θεωροῦντας, ἐν δὲ τῷ
 196 κρίνεσθαι παραχρῆμ' ἐλεηθήσει; μεγάλην μέντ' ἀρχήν, μᾶλλον δὲ τέχνην εἴης ἂν εὐρηκώς, εἰ δύο τ' ἀναντιώταθ' ἑαυτοῖς ἐν οὕτῳ βραχεὶ χρόνῳ περὶ σαυτὸν δύναιο ποιεῖσθαι, 5
 φθόνον ἐξ ὧν ζῆς, καὶ ἐφ' οἷς ἐξαπατᾷς ἔλεον. οὐκ ἔστιν οὐδαμόθεν σοι προσήκων ἔλεος οὐδὲ καθ' ἓν, ἀλλὰ τοῦ-
 ναντίον μῖσος καὶ φθόνος καὶ ὀργή· τούτων γὰρ ἄξια ποιεῖς.
 578 ἄλλ' ἐπ' ἐκείν' ἐπάνειμι, ὅτι τοῦ δήμου κατηγορήσει καὶ
 197 τῆς ἐκκλησίας. ὅταν οὖν τοῦτο ποιῇ, ἐνθυμείσθε παρ' 10
 ὑμῖν αὐτοῖς, ἄνδρες δικασταί, ὅτι οὗτος τῶν μεθ' ἑαυτοῦ στρατευσαμένων ἱππέων, ὅτ' εἰς Ὀλυμπον διέβησαν, ἐλθὼν πρὸς ὑμᾶς εἰς τὴν ἐκκλησίαν κατηγορεῖ. πάλιν νῦν μέλλας πρὸς τοὺς ἐξεληλυθότας τοῦ δήμου κατηγορήσει. πότερον οὖν ὑμεῖς, ἂν τε μένητε, ἂν τ' ἐξίητε, ὁμολογήσεται εἶναι 15
 τοιοῦτοι οἷους Μειδίας ὑμᾶς ἀποφαίνει, ἢ τοῦναντίον τοῦτον ἀεὶ καὶ πανταχοῦ θεοῖς ἐχθρὸν καὶ βδελυρὸν; ἐγὼ μὲν οἶμαι τοῦτον τοιοῦτον. ὃν γὰρ οὐχ ἱππεῖς, σὺ συνάρχοντες,
 198 οὐ φίλοι δύνανται φέρειν, τί τοῦτον εἴπη τις; ἐμοὶ μὲν νῆ τὸν Δία καὶ τὸν Ἀπόλλω καὶ τὴν Ἀθηνᾶν (εἰρήσεται γάρ, 20
 εἴτ' ἄμεινον εἴτε μή,) ὅθ' οὗτος, ὥς ἀπήλλαγμα, περιῶν ἐλογοποιεῖ, ἐνδηλοῖ τινας ἦσαν ἀχθόμενοι τῶν πάντων τούτῳ λαλούντων ἡδέως. καὶ νῆ Δί' αὐτοῖς πολλὴ συγγνώμη· οὐ γάρ ἐστι φορητὸς ἄνθρωπος, ἀλλὰ καὶ πλουτεῖ μόνος καὶ λέγειν δύναται μόνος, καὶ πάντες εἰσὶ τούτῳ καθάρματα 25
 199 καὶ πτωχοὶ καὶ οὐδ' ἄνθρωποι. τὸν οὖν ἐπὶ ταύτης τῆς ὑπερηφανίας ὄντα, νῦν ἂν ἀποφύγῃ, τί ποιήσειν οἴεσθε; ἐξ ὅτου δὲ τοῦτ' ἂν εἰδείητ' ἐγὼ φράσω· εἰ τοῖς μετὰ τὴν χειροτονίαν τεκμηρίοις θεωρήσαιτε. τίς γὰρ ἔστιν ὅστις

1 τὸ secl. Weil, habent SYOP: τὸ σὸν σχῆμα vulg. 4 ἂν om.
 S solus 17 ἀεὶ καὶ F: ἀεὶ S vulg. 18 verba ὃν γὰρ οὐχ...
 29 θεωρήσαιτε obelis notata in F 19 εἴπη] ἂν εἴποι F 24 ἄνθρωπος
 Bekker: ἄνθρωπος codd. 29 χειροτονίαν S' solus: καταχειροτονίαν
 S corr. vulg., cf. §§ 176, 179 τεκμηρίοις om. Blass cum A θεωρή-
 σαιτε Bekker: θεωρήσετε S vulg.: θεωρήσητε O

καταχειροτονηθὲν αὐτοῦ, καὶ ταῦτ' ἀσεβεῖν περὶ τὴν ἑορτήν,
 εἰ καὶ μηδεὶς ἄλλος ἐπὶ ἄγων ἔτι μηδὲ κίνδυνος, οὐκ ἂν
 ἐπ' αὐτῷ τούτῳ κατέδου καὶ μέτριον παρέσχευ ἑαυτόν, τόν
 γε δὴ μέχρι τῆς κρίσεως χρόνον, εἰ καὶ μὴ πάντα; οὐδεὶς
 5 ὅστις οὐκ ἂν. ἀλλ' οὐ Μειδίας, ἀλλ' ἀπὸ τῆς ἡμέρας 200
 ταύτης λέγει, λοιδορεῖται, βοᾷ. χειροτονεῖται τις· Μειδίας 579
 Ἀναγυράσιος προβέβληται. Πλουτάρχου προξενεῖ, τὰ-
 πόρρητ' οἶδεν, ἡ πόλις αὐτὸν οὐ χωρεῖ. καὶ ταῦτα πάντα
 ποιεῖ δηλὸν ὅτι οὐδὲν ἄλλ' ἐνδεικνύμενος ἢ ὅτι 'ἐγὼ
 10 πέπονθ' οὐδὲν ὑπὸ τῆς καταχειροτονίας, οὐδὲ δέδοικα οὐδὲ
 φοβοῦμαι τὸν μέλλοντ' ἄγωνα.' ὃς οὖν, ὦ ἄνδρες Ἀθη- 201
 ναῖοι, τὸ μὲν ὑμᾶς δεδιέναι δοκεῖν αἰσχρὸν ἡγεῖται, τὸ δὲ
 μηδὲν φροντίζειν ὑμῶν νεανικόν, τοῦτον οὐκ ἀπολωλέναι
 δεκάκις προσήκει; οὐδὲ γὰρ ἔξειν ὑμᾶς ὅ τι χρήσεσθ'
 15 αὐτῷ νομίζει. πλούσιος, θρασύς, μέγα φρονῶν, μέγα
 φθεγγόμενος, βίαιος, ἀναιδής. ποῦ ληφθήσεται, νῦν ἔαν
 διακρούσηται;
 Ἄλλ' ἔγωγ', εἰ μηδενὸς εἴνεκα τῶν ἄλλων, τῶν γε δημη- 202
 γορίων ὧν ἐκάστοτε δημηγορεῖ, καὶ ἐν οἷς καιροῖς, τὴν
 20 μεγίστην ἂν αὐτὸν δικαίως οἶμαι δίκην δοῦναι. ἵστε γὰρ
 δήπου τοῦθ' ὅτι ἂν μὲν τι τῶν δεόντων ἀπαγγελθῇ τῇ πόλει
 καὶ τοιοῦτον οἶον εὐφρᾶναι πάντας, οὐδαμοῦ πώποτε Μειδίας
 τῶν συνηδόμενων οὐδὲ τῶν συγχαιρούντων ἐξητάσθη τῷ
 δήμῳ, ἂν δέ τι φλαῦρον, ὃ μηδεὶς ἂν βούλοιο τῶν ἄλλων, 203
 25 πρῶτος ἀνέστηκεν εὐθέως καὶ δημηγορεῖ, ἐπεμβαίνων τῷ
 καιρῷ καὶ τῆς σιωπῆς ἀπολαύων, ἣν ἐπὶ τῷ περὶ τῶν συμβε-
 βηκότων ἄχθεσθαι ποιεῖσθ' ὑμεῖς. 'τοιοῦτοι γὰρ ἔστ', ὦ
 ἄνδρες Ἀθηναῖοι· οὐ γὰρ ἐξέρχεσθε, οὐδ' οἴεσθε δεῖν χρήματ'
 εἰσφέρειν. εἴτα θαυμάζετ' εἰ κακῶς τὰ πράγμαθ' ὑμῖν ἔχει;
 30 ἔμ' οἴεσθ' ὑμῖν εἰσόισειν, ὑμεῖς δὲ νεμείσθαι; ἔμ' οἴεσθε

Ι καταχειροτονηθὲν S' A: καταχειροτονηθέντος vulg. 14-17 verba
 οὐδὲ γὰρ ἔξειν . . . διακρούσηται obelis notata in F 28 οὐ γὰρ A F:
 οὐδὲ γὰρ S vulg. οὐδ' οἴεσθε S vulg.: οὐ γὰρ οἴεσθε A F 30 νεμεί-
 σθαι . . . ἐμβήσεσθαι Feliciano (cf. schol. p. 534, 3): νεμείσθε . . .
 ἐμβήσεσθε codd. οἴεσθε secl. Cobet

- 580 τριηραρχήσειν, ὑμεῖς δ' οὐκ ἐμβήσεσθαι; τοιαῦθ' ὑβρίζων
 204 καὶ τὴν ἀπὸ τῆς ψυχῆς πικρίαν καὶ κακόνιοιαν, ἣν κατὰ τῶν
 πολλῶν ὑμῶν ἔχων ἀφανῆ παρ' ἑαυτῷ περιέρχεται, φανεράν
 ἐπὶ τοῦ καιροῦ καθιστάς. δεῖ τοίνυν, ὦ ἄνδρες Ἀθηναῖοι,
 καὶ ὑμᾶς οὕτω νῦν, ὅταν ἐξαπατῶν καὶ φευκακίζων δόδῃται 5
 καὶ κλᾶν καὶ δέηται, ταῦθ' υποβάλλειν αὐτῷ· ' τοιοῦτος γὰρ
 εἶ, Μειδία· ὑβριστῆς γὰρ εἶ, οὐκ ἐθέλεις ἔχειν παρὰ σταντῷ
 τῷ χεῖρε. εἶτα θαυμάζεις εἰ κακὸς κακῶς ἀπολεί; ἀλλὰ
 νομίζεις ἡμᾶς μὲν ἀνέξεσθαι σου, αὐτὸς δὲ τυπτήσῃ; καὶ
 ἡμᾶς μὲν ἀποψηφιέσθαι σου, σὺ δ' οὐ παύσεσθαι; 10
- 205 Καὶ βοηθοῦσιν οἱ λέγοντες ὑπὲρ αὐτοῦ, οὐχ οὕτω τούτῳ
 χαρίσασθαι μὰ τοὺς θεοὺς βουλόμενοι, ὥς ἐπηρεάζειν ἔμοι
 διὰ τὴν ἰδίαν ἔχθραν, ἣν οὗτος αὐτῷ πρὸς ἐμέ, ἂν τ' ἐγὼ φῶ
 ἂν τε μὴ φῶ, φησὶν εἶναι καὶ βιάζεται, οὐκ ὀρθῶς· ἀλλὰ
 κινδυνεύει τὸ λῖαν εὐτυχεῖν ἐνίστο' ἐπαχθεῖς ποιεῖν· ὅπου 15
 γὰρ ἐγὼ μὲν οὐδὲ πεπονθὼς κακῶς ἔχθρὸν εἶναι μοι τοῦτον
 ὁμολογῶ, οὗτος δ' οὐδ' ἀφίεντ' ἀφίησιν, ἀλλὰ καὶ ἐπὶ τοῖς
 ἁλλοτρίοις ἀγῶσιν ἀπαντᾷ καὶ νῦν ἀναβήσεται μηδὲ τῆς
 κοινῆς τῶν νόμων ἐπικουρίας ἀξιῶν ἔμοι μετεῖναι, πῶς οὐχ
 οὗτος ἐπαχθὴς ἐστὶν ἤδη καὶ μείζων ἢ καθ' ὅσον ἡμῶν 20
- 206 ἐκάστῳ συμφέρει; ἔτι τοίνυν παρῆν, ὦ ἄνδρες Ἀθηναῖοι,
 καὶ καθῆτ' Εὐβουλος ἐν τῷ θεάτρῳ, ὅθ' ὁ δῆμος κατεχειρο-
 τόνησε Μειδίον, καὶ καλούμενος ὄνομαστὶ καὶ ἀντιβολοῦντος
 τούτου καὶ λιπαροῦντος, ὥς ὑμεῖς ἴστε, οὐκ ἀνέστη. καὶ μὴν
 εἰ μὲν μηδὲν ἡδικοκότης ἡγείτο τὴν προβολὴν γεγενῆσθαι, 25
- 581 τότε ἔδει τὸν γε φίλον δήπου συνειπεῖν καὶ βοηθήσαι· εἰ δὲ
 καταγνοὺς ἀδικεῖν τότε, διὰ ταῦτ' οὐχ ὑπήκουσε, νῦν δ', ὅτι

9 σου om. A F 10 σὺ A: σὲ S F al. §§ 205-207 'obelis
 notatae in FS (in F pr. etiam tres primi versus § 208),' Blass 11 sqq.
 excidisse quaedam perspexit Cobet; quae sequuntur enim, in unum
 oratorem, Eubulum, manifeste dici. Sic fere corrigenda censet, καὶ
 βοηθοῦσιν οἱ λέγοντες ὑπὲρ αὐτοῦ * * (praeter hosce pro Midia dicturus
 est Eubulus) οὐχ οὕτω . . . βουλόμενος ὥς . . . ἦν [οὗτος] . . . φησὶν εἶναι.
 12 χαρίσασθαι S al.: χαρίζεσθαι vulg. 13 οὗτος αὐτῷ εὐβουλος
 hab. S script, supr. vers. 17 ἀφίησιν vulg., cf. xix 118: ἀνίησιν
 S' Y P, lemma schol. p. 655, 22

προσκέκρουκεν ἑμοί, διὰ ταῦτα τοῦτον ἐξαιτήσεται, ὑμῖν οὐχὶ
καλῶς ἔχει χαρίσασθαι· μὴ γὰρ ἔστω μηδεὶς ἐν δημοκρατίᾳ 207
τηλικούτος, ὥστε συνειπῶν τὸν μὲν ὑβρίσθαι, τὸν δὲ μὴ
δοῦναι δίκην ποιῆσαι. ἀλλ' εἰ κακῶς ἔμὲ βούλει ποιεῖν, Εὐ-
5 βουλε, ὡς ἔγωγε μὰ τοὺς θεοὺς οὐκ οἶδ' ἀνθ' ὅτου, δύνασθαι μὲν
καὶ πολιτεῦει, κατὰ τοὺς νόμους δ' ἦντινα βούλει παρ' ἑμοῦ
δίκην λάμβανε, ὣν δ' ἐγὼ παρὰ τοὺς νόμους ὑβρίσθην, μὴ μ'
ἀφαιροῦ τὴν τιμωρίαν. εἰ δ' ἀπορεῖς ἐκείνως με κακῶς
ποιῆσαι, εἴη ἂν καὶ τοῦτο σημεῖον τῆς ἐμῆς ἐπιεικείας, εἰ τοὺς
10 ἄλλους ῥαδίως κρίνων, ἔμὲ μὴδὲν ἔχεις ἐφ' ὅτῳ τοῦτο ποιήσεις.

Πέπυσμαι τοίνυν καὶ Φιλιππίδην καὶ Μνησαρχίδην καὶ 208
Διότιμον τὸν Εὐωνυμέα καὶ τοιούτους τινας πλουσίους
καὶ τριηράρχους ἐξαιτήσεσθαι καὶ λιπαρήσειν παρ' ὑμῶν
αὐτόν, αὐτοῖς ἀξιοῦντας δοθῆναι τὴν χάριν ταύτην. περὶ
15 ὧν οὐδὲν ἂν εἴποιμι πρὸς ὑμᾶς φλαῦρον ἐγώ (καὶ γὰρ ἂν
μαινοίμην)· ἀλλ' ἂ θεωρεῖν ὑμᾶς, ὅταν οὔτοι δέωνται, δεῖ καὶ
λογίζεσθαι, ταῦτ' ἐρῶ. ἐνθυμείσθ', ὧ ἄνδρες δικασταί, εἰ 209
γένοιντο (ὃ μὴ γένοιτ' οὐδ' ἔσται) οὔτοι κύριοι τῆς πολιτείας
μετὰ Μειδίου καὶ τῶν ὁμοίων τούτῳ, καὶ τις ὑμῶν τῶν
20 πολλῶν καὶ δημοτικῶν ἀμαρτῶν εἰς τινα τούτων, μὴ τοιαῦθ'
οἶα Μειδίας εἰς ἐμέ, ἀλλ' ὅτιοῦν ἄλλο, εἰς δικαστήριον εἰσίοι
πεπληρωμένον ἐκ τούτων, τίνος συγγνώμης ἢ τίνος λόγου
τυχεῖν ἂν οἴεσθε; ταχύ γ' ἂν χαρίσαιτο, οὐ γάρ; ἢ δεηθέντι
τῷ τῶν πολλῶν προσσχοῖεν, ἀλλ' οὐκ ἂν εὐθέως εἴποιεν 'τὸν 582
25 δὲ βάσκανον, τὸν δ' ὄλεθρον, τοῦτον δ' ὑβρίζειν, ἀναπνεῖν
δέ; ὃν εἴ τις ἐᾷ-ζῆν, ἀγαπᾶν ἔδει;' μὴ τοίνυν, ὧ ἄνδρες 210
'Ἀθηναῖοι, τούτοις τοῖς οὕτω χρησαμένοις ἂν ὑμῖν ἄλλως
πὼς ἔχεθ' ὑμεῖς, μὴδὲ τὸν πλοῦτον μὴδὲ τὴν δόξαν τὴν
τούτων θανμάζετε, ἀλλ' ὑμᾶς αὐτούς. πολλὰ τούτοις ἀγάθ'

20 post δημοτικῶν habet ἀνθρώπων S vulg. : om. F 22 λόγου
S solus : ἐλέον vulg., cf. §§ 90, 105 23 οὐ γάρ; ἢ δεηθέντι A : ου
γὰρ οὐδεηθέντι S (οὐδ a corr., ut videtur, in ras.) : οὐ γὰρ δὴ δεηθέντι F
24 προσσχοῖεν Bekker : πρόσχοιεν S F : προσέχοιεν A al. ἂν
εὐθέως εἴποιεν S vulg., cf. xlv 26 (Blass) : om. A F 26 ἔδει vulg. :
δεῖ SP

- ἐστίν, ἃ τούτους οὐδεὶς κωλύει κεκτῆσθαι· μὴ τοίνυν μηδ' οὔτοι τὴν ἄδειαν, ἣν ἡμῖν κοινὴν οὐσίαν οἱ νόμοι παρέχουσι,
 211 κωλύνοντων κεκτῆσθαι. οὐδὲν δεινὸν οὐδ' ἐλεινὸν Μειδίας πείσεται, ἂν ἴσα κτήσεται τοῖς πολλοῖς ὑμῶν, οὗς νῦν ὑβρίζει καὶ πτωχοὺς ἀποκαλεῖ, ἃ δὲ νῦν περιόντ' αὐτὸν ὑβρίξειν 5 ἐπαίρει, περιαιρεθῇ. οὐδ' οὔτοι δῆπου ταῦθ' ὑμῶν εἰσι δίκαιοι δεῖσθαι, 'μὴ κατὰ τοὺς νόμους δικάσῃτ', ἄνδρες δίκασταί· μὴ βοηθήσητε τῷ πεπονθότι δεινά· μὴ εὐορκεῖτε ἡμῖν δότε τὴν χάριν ταύτην.' ταῦτα γάρ, ἂν τι δέωνται περὶ τούτου, δεήσονται, κἂν μὴ ταῦτα λέγωσι τὰ ῥήματα. 10
 212 ἀλλ' εἴπερ εἰσὶ φίλοι καὶ δεινὸν εἰ μὴ πλουτήσῃ Μειδίας ἡγούνται, εἰσὶ μὲν εἰς τὰ μάλιστ' αὐτοὶ πλούσιοι καὶ καλῶς ποιοῦσι, χρήματα δ' αὐτῷ παρ' ἑαυτῶν δόντων, ἵν' ὑμεῖς μὲν ἐφ' οἷς εἰσῆλθετ' ὁμωμοκότες δικαίως ψηφίσσησθε, οὔτοι δὲ παρ' αὐτῶν τὰς χάριτας, μὴ μετὰ τῆς ὑμετέρας αἰσχύνης, 15 ποιῶνται. εἰ δ' οὔτοι χρήματ' ἔχοντες μὴ πρόοιwt' ἂν, πῶς ὑμῖν καλὸν τὸν ὅρκον προέσθαι;
 213 Πλούσιοι πολλοὶ συνεστηκότες, ᾧ ἄνδρες Ἀθηναῖοι, τὸ δοκεῖν τινὲς εἶναι δι' εὐπορίαν προσηληφότες, ὑμῶν παρίασι δεησόμενοι. τούτων μηδενί μ', ᾧ ἄνδρες Ἀθηναῖοι, προῆσθε, 20
 583 ἀλλ' ὥσπερ ἕκαστος τούτων ὑπὲρ τῶν ἰδίᾳ συμφερόντων καὶ ὑπὲρ τούτου σπουδάζεται, οὕτως ὑμεῖς ὑπὲρ ὑμῶν αὐτῶν καὶ τῶν νόμων καὶ ἑμοῦ τοῦ ἐφ' ὑμᾶς καταπεφευγότος σπουδάσατε, καὶ τηρήσατε τὴν γνώμην ταύτην ἐφ' ἧς νῦν
 214 ἐστέ. καὶ γὰρ εἰ μὲν, ᾧ ἄνδρες Ἀθηναῖοι, τόθ' ὅτ' ἦν ἡ 25 προβολή, τὰ πεπραγμέν' ὁ δῆμος ἀκούσας ἀπεχειροτόνησε Μειδίου, οὐκ ἂν ὁμοίως ἦν δεινόν· καὶ γὰρ μὴ γεγενῆσθαι, καὶ μὴ περὶ τὴν ἑορτὴν ἀδικήματα ταῦτ' εἶναι, καὶ πόλλ' ἂν
 215 εἶχέ τις αὐτὸν παραμυθῆσασθαι. νῦν δὲ τοῦτο καὶ πάντων ἂν μοι δεινότατον συμβαίῃ, εἰ παρ' αὐτὰ τὰδικήμαθ' οὕτως 30

1-3 verba μὴ τοίνυν . . . κεκτῆσθαι obelis notata in F 5 περιόντ'
 SA': περιόντ' vulg. 27 (ὑβριν) μὴ γεγενῆσθαι Herwerden,
 praeceunte Reiskio, cf. § 216 30 αὐτὰ SA Y P: αὐτὰ μὲν vulg. (cf.
 § 216 ἐπειδὴ δὲ vulg.)

ὀργίλως καὶ πικρῶς καὶ χαλεπῶς ἅπαντες ἔχοντες [ἐφαί-
 νεσθε], ὥστε Νεοπτολέμου καὶ Μνησαρχίδου καὶ Φιλιππίδου
 καὶ τινος τῶν σφόδρα τούτων πλουσίων δεομένων καὶ ἐμοῦ
 καὶ ὑμῶν, ἐβοάτε μὴ ἀφεῖναι, καὶ προσελθόντος μοι Βλεπαίου
 5 τοῦ τραπεζίτου, τηλικούτ' ἀνεκράγετε, ὥς, τοῦτ' ἐκείνο, χρή-
 ματά μου ληψομένον, ὥστε μ', ὦ ἄνδρες Ἀθηναῖοι, φοβη- 216
 θέντα τὸν ὑμέτερον θόρυβον θοῖμάτιον προέσθαι καὶ μικροῦ
 γυμνὸν ἐν τῷ χιτωνίσκῳ γενέσθαι, φεύγοντ' ἐκείνον ἔλκοντά
 με, καὶ μετὰ ταῦτ' ἅπαντῶντες ὅπως ἐπέξει τῷ μιαρῷ καὶ
 10 μὴ διαλύσει· θεάσονται σε τί ποιήσεις Ἀθηναῖοι· τοιαῦτα
 λέγοντες· ἐπειδὴ κεχειροτόνηται μὲν ὕβρις τὸ πρᾶγμ' εἶναι,
 ἐν ἱερῷ δ' οἱ ταῦτα κρίνοντας καθεζόμενοι διέγνωσαν, διέμεινα
 δ' ἐγὼ καὶ οὐ προὔδωκ' οὐθ' ὑμᾶς οὐτ' ἐμαυτόν, τηνικαὶτ'
 ἀποψηφιεῖσθ' ὑμεῖς. μηδαμῶς· πάντα γὰρ τὰ αἰσχιστ' 584
 15 ἔνεστιν ἐν τῷ πράγματι. εἰμὶ δ' οὐ τούτων ὑμῖν ἄξιος (πῶς 217
 γάρ, ὦ ἄνδρες Ἀθηναῖοι;) κρίνων ἄνθρωπον καὶ δοκοῦντα καὶ
 ὄντα βίαιον καὶ ὕβριστήν, ἡμαρτηκότ' ἀσελγῶς ἐν πανηγύρει,
 μάρτυρας τῆς ὕβρεως τῆς ἑαυτοῦ πεπονημένον οὐ μόνον
 ὑμᾶς, ἀλλὰ καὶ τοὺς ἐπιδημήσαντας ἅπαντας τῶν Ἑλλήνων.
 20 ἤκουσεν ὁ δῆμος τὰ πεπραγμένα τούτῳ. τί οὖν; ὑμῖν κατα-
 χειροτονήσας παρέδωκεν. οὐ τοίνυν οἶόν τ' ἀφανῆ τὴν 218
 γνῶσιν ὑμῶν γενέσθαι, οὐδὲ λαθεῖν, οὐδ' ἀνεξέταστον εἶναι
 τί ποθ', ὥς ὑμᾶς τοῦ πράγματος ἐλθόντος, ἔγνωτε· ἀλλ' ἐὰν
 μὲν κολάσητε, δόξετε σῶφρονες εἶναι καὶ καλοὶ καγαθοὶ καὶ
 25 μισοπονήηροι, ἂν δ' ἀφήτε, ἄλλου τινὸς ἡττησθαι. οὐ γὰρ
 ἐκ πολιτικῆς αἰτίας, οὐδ' ὥσπερ Ἀριστοφῶν ἀποδοὺς τοὺς
 στεφάνους ἔλυσεν τὴν προβολήν, ἀλλ' ἐξ ὕβρεως, ἐκ τοῦ
 μηδὲν ἂν ᾧν πεποίηκεν ἀναλῦσαι δύνασθαι κρίνεται. πότερ'
 οὖν τούτου γενομένου κρεῖττον αὖθις ἢ νυνὶ κολάσαι; ἐγὼ

I ἐφαίνεσθε (φαινεσθε S) secl. Weil 10 διαλύσει YPB: διαλύση
 S al. 11 ἐπειδὴ SA YP: ἐπεὶ δὲ B: ἐπειδὴ δὲ vulg. 12 κρί-
 ναντες A 14 verba πάντα γὰρ . . . 25 ἡττησθαι obelis notata in S F
 28 verba πότερ' οὖν . . . κοινά obelis notata in S F 29 post κρεῖττον
 add. ἦν S vulg.: om. A

μὲν οἶμαι νῦν· κοινὴ γὰρ ἡ κρίσις, καὶ τὰδικήματα πάντ' ἐφ'
οἷς κρίνεται κοινά.

- 219 Ἔτι δ' οὐκ ἔμ' ἔτυπτεν, ἄνδρες Ἀθηναῖοι, μόνον οὗτος
οὐδ' ὕβριζε τῇ διανοίᾳ τότε ποιῶν οἷ' ἐποίει, ἀλλὰ πάντας,
ὅσους περ' ἂν οἴηται τις ἦττον ἐμοῦ δύνασθαι δίκην ὑπὲρ 5
αὐτῶν λαβεῖν. εἰ δὲ μὴ πάντες ἐπαίσθε μηδὲ πάντες
ἐπηρεάζεσθε χορηγοῦντες, ἵστε δῆπου τοῦθ' ὅτι οὐδ' ἐχορη-
γεῖθ' ἅμα πάντες, οὐδὲ δύναται ἂν ποθ' ὑμᾶς ἅπαντας μιᾷ
220 χειρὶ οὐδεὶς προπηλακίσαι. ἀλλ' ὅταν εἷς ὁ παθὼν μὴ λάβῃ
δίκην, τόθ' ἕκαστον αὐτὸν χρή προσδοκᾶν τὸν πρῶτον μετὰ 10
585 ταῦτ' ἀδικησόμενον γενήσεσθαι, καὶ μὴ παρορᾶν τὰ τοιαῦτα,
μηδ' ἐφ' ἑαυτὸν ἐλθεῖν περιμένειν, ἀλλ' ὥς ἐκ πλείστου
φυλάττεσθαι. μισεῖ Μειδίας ἴσως ἐμέ, ὑμῶν δέ γ' ἕκαστον
ἄλλος τις. ἅρ' οὖν συγχωρήσαιτ' ἂν τοῦτον, ὅστις ἐστὶν
ἕκαστος ὁ μισῶν, κύριον γενέσθαι τοῦ ταῦθ', ἅπερ οὗτος ἐμέ, 15
ὑμῶν ἕκαστον ποιῆσαι; ἐγὼ μὲν οὐκ οἶμαι. μὴ τοίνυν μηδ'
221 ἐμ', ὦ ἄνδρες Ἀθηναῖοι, προήσθε τούτῳ. ὁρᾶτε δέ· αὐτίκα
δὴ μάλα, ἐπειδὴν ἀναστῇ τὸ δικαστήριον, εἷς ἕκαστος ὑμῶν,
ὁ μὲν θάπτον ἴσως, ὁ δὲ σχολαίτερον, οἰκαδ' ἅπεισιν οὐδὲν
φροντίζων οὐδὲ μεταστρεφόμενος οὐδὲ φοβούμενος, οὗτ' εἰ 20
φίλος οὗτ' εἰ μὴ φίλος αὐτῷ συντεύζεται τις, οὐδέ γ' εἰ
μέγας ἢ μικρός, [ἢ] ἰσχυρὸς ἢ ἀσθενής, οὐδὲ τῶν τοιούτων
οὐδέν. τί δήποτε; ὅτι τῇ ψυχῇ τοῦτ' οἶδε καὶ θαρρεῖ καὶ
πεπίστευκε τῇ πολιτείᾳ, μηδέν' ἔλξειν μηδ' ὕβριεῖν μηδὲ
222 τυπτήσιν. εἴτ' ἐφ' ἧς ἀδείας αὐτοὶ πορεύεσθε, ταύτην οὐ 25
βεβαιώσαντες ἐμοὶ βαδιέσθε; καὶ τίνι χρή με λογισμῷ
περιεῖναι ταῦτα παθόντα, εἰ περιόψεσθέ με νῦν ὑμεῖς; θάρρει
νὴ Δία, φήσειέ τις ἂν· οὐ γὰρ ἔτ' οὐδὲν ὕβρισθῆσει. ἐὰν
δέ, τότ' ὀργιεῖσθε, νῦν ἀφέντες; μηδαμῶς, ὦ ἄνδρες δικασταί,

8 ἅπαντας SYOP: ἅμα πάντας vulg. 9 οὐδεὶς post χειρὶ S vulg.,
post ὑμᾶς A 15 γενέσθαι F al.: γίνεσθαι SAYOP 22 ἢ
seclusi: habent SFYO: ἢ εἰ P: οὐδ' A: οὐδ' εἰ Reiske 25 ἢς
ἀδείας Cobet: ἢν ἔδειαν codd.: ἢ ἀδεία Reiske 27 περιεῖναι ταῦτα
παθόντα S: ταῦτα παθόντα ζῆν A S marg.: περιεῖναι ταῦτα παθόντα
ζῆν F: περιεῖναι ταῦτα παθόντα καὶ ζῆν al.

μὴ προδῶτε μήτ' ἐμὲ μήτ' ὑμᾶς αὐτοὺς μήτε τοὺς νόμους.
καὶ γὰρ αὐτὸ τοῦτ' εἰ θέλοιτε σκοπεῖν καὶ ζητεῖν, τῷ ποτ' 223
εἰσὶν ὑμῶν οἱ αἰὲ δικάζοντες ἰσχυροὶ καὶ κύριοι τῶν ἐν τῇ
πόλει πάντων, ἐὰν τε διακοσίους ἐὰν τε χιλίους ἐὰν θ'
5 ὅποσουσούν ἡ πόλις καθίσῃ, οὔτε τῷ μεθ' ὅπλων εἶναι
συντεταγμένοι μόνοι τῶν ἄλλων πολιτῶν, εὖροιτ' ἂν, οὔτε
τῷ τὰ σώματ' ἄριστ' ἔχειν καὶ μάλιστ' ἰσχύειν [τοὺς δικά- 586
ζοντας], οὔτε τῷ τὴν ἡλικίαν εἶναι νεώτατοι, οὔτε τῶν τοιούτων
οὐδενί, ἀλλὰ τῷ τοὺς νόμους ἰσχύειν. ἡ δὲ τῶν νόμων 224
10 ἰσχύς τίς ἐστίν; ἂρ' ἐὰν τις ὑμῶν ἀδικούμενος ἀνακράγῃ
προσδραμούνται καὶ παρέσονται βοηθοῦντες; οὐ γράμματα
γὰρ γεγραμμέν' ἐστί, καὶ οὐχὶ δύναται ἂν τοῦτο ποιῆσαι.
τίς οὖν ἡ δύναμις αὐτῶν ἐστίν; ὑμεῖς ἐὰν βεβαιῶτ' αὐτοὺς
καὶ παρέχητε κυρίους αἰὲ τῷ δεομένῳ. οὐκοῦν οἱ νόμοι θ'
15 ὑμῖν εἰσὶν ἰσχυροὶ καὶ ὑμεῖς τοῖς νόμοις. δεῖ τοίνυν τούτοις 225
βοηθεῖν ὁμοίως ὥσπερ ἂν αὐτῷ τις ἀδικουμένῳ, καὶ τὰ τῶν
νόμων ἀδικήματα κοινὰ νομίζειν, ἐφ' ὅτου περ ἂν λαμβά-
νεται, καὶ μήτε λητουργίας μήτ' ἔλεον μήτ' ἄνδρα μηδένα
μήτε τέχνην μηδεμίαν εὐρῆσθαι, δι' ὅτου παραβάς τις τοὺς
20 νόμους οὐ δώσει δίκην.

Ἵμῶν οἱ θεώμενοι τοῖς Διονυσίοις εἰσιόντ' εἰς τὸ θέατρον 226
τοῦτον ἐσυρίττετε καὶ ἐκλώζετε, καὶ πάνθ' ἃ μίσους ἐστὶ
σημεῖ' ἐποιεῖτε, οὐδὲν ἀκηκοότες πῶ περὶ αὐτοῦ παρ' ἐμοῦ.
εἴτα πρὶν μὲν ἐλεγχθῆναι τὸ πρᾶγμα, ὠργίζεσθε, προῦκα-
25 λείσθ' ἐπὶ τιμωρίαν τὸν παθόντα, ἐκροτεῖθ' ὅτε προὑβαλόμην
αὐτὸν ἐν τῷ δήμῳ· ἐπειδὴ δ' ἐξελέλεγκται, καὶ προκατέ- 227

2 καὶ γὰρ αὐ τοῦτο· εἰ Dobree coll. xix 314

5 ὅποσουσούν A :

ὀπόσους ἂν S vulg. : ὀποσουσδῆ Cobet

7 τοὺς δικάζοντας secl.

Bekker

9 τῷ τοὺς νόμους ἰσχύειν Taylor : τῷ τοῖς νόμοις ἰσχύειν

A FP : τῇ τῶν νόμων ἰσχύϊ SY

19 post εὐρῆσθαι (ante εὐρῆσθαι

A) add. μήτ' ἄλλο μηδέν vulg. : om. SP : del. Cobet

22 ἐσυρίττετε

καὶ ἐκλώζετε Lambinus coll. Harpocrat. v. ἐκλώζετε : ἐσυρίττετε καὶ

ἐκεκράγετε SY OP : ἐσυρίττετε cett.

22, 23 καὶ πάντα ἃ . . . ση-

μεῖα ἐποιεῖτε SY P : ὥστε ἃ . . . σημεία (σημεῖα om. F) ταῦτ' ἐποιεῖτε·

F vulg.

γνωκεν ὁ δῆμος τοῦτον εἰς ἱερὸν καθεζόμενος, καὶ τᾶλλα προσεξήτασται τὰ πεπραγμένα τῷ μιαρῷ τούτῳ, καὶ δικά-
 σουντες εἰλήχατε, καὶ πάντ' ἐστὶν ἐν ὑμῖν μιᾷ ψήφῳ διαπρά-
 ξασθαι, νῦν ὀκνήσετε' ἐμοὶ βοηθήσαι, τῷ δήμῳ χαρίσασθαι,
 τοὺς ἄλλους σωφρονίσαι, μετὰ πολλῆς ἀσφαλείας αὐτοὶ 5
 τὸ λοιπὸν διάγειν, παράδειγμα ποιήσαντες τοῦτον τοῖς
 ἄλλοις;

587 Πάντων οὖν εἵνεκα τῶν εἰρημένων, καὶ μάλιστα τοῦ θεοῦ
 χάριν περὶ οὗ τὴν ἑορτὴν ἀσεβῶν οὗτος ἤλωκε, τὴν ὁσίαν
 καὶ δικαίαν θέμενοι ψήφον τιμωρήσασθε τοῦτον. 10

1 τοῦτον secl. Blass 5 ἀσφαλείας αὐτοὶ τὸ λοιπὸν S : αὐτοὶ τὸ
 λοιπὸν ἀσφαλείας vulg. : ἀσφαλείας τὸ λοιπὸν A

PART II

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ANALYSIS OF THE SPEECH

§§ 1-4. *Introduction.*

Meidias, whose character for brutal insolence is well known, assaulted and generally insulted me during the performance of the dithyrambic choruses, at which I held the post of choregus for my tribe. Stimulated by the sympathy and entreaties of many of the spectators, I laid a criminal information against him before the public assembly, which I mean to carry to its legitimate conclusion in a court of law, in spite of all attempts on the defendant's part to compromise the action, and I trust to the jury to be firm in giving a verdict in accordance with the facts.

§§ 5-12. The trial really concerns the whole Athenian people, as well as myself. For the outrage committed on me was preceded by corruption of the judges at a state festival, and I was myself as choregus representing the state, and my tribe has been deprived of the honour to which it was justly entitled, and therefore it is to the public interest that the man who is guilty of such offences should be punished, in the way expressly provided by the law to punish any profanation of the festival. And so jealous is the law of the sanctity of all persons engaged in the festival, that even any action at law to which its humblest functionaries might be liable is suspended during its celebration, and much more ought such direct outrage as Meidias has been guilty of to be visited with the severest punishment.

§§ 13-18. I became choregus purely as a matter of public duty, to save my tribe from the shame of not being able to produce a chorus: and having very fair prospects of success, partly from good fortune in obtaining first choice of fluteplayer, partly from the pains I took in equipping my chorus, I was thwarted on all sides

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by Meidias, who tried to destroy the dresses and crowns which I had provided, bribed my choirmaster to desert me, and tried to bribe the archon himself; and having failed in an attempt which he actually made to exclude my chorus from the theatre, he made a gross assault upon my person in the midst of the festival.

§§ 19-22. Before I have finished, I will lay before you many other atrocities which he has committed, both against myself, and against other men, but first I will produce the depositions of the goldsmith, in whose house he endeavoured, with only partial success, to destroy the crowns and dresses which I had ordered.

§§ 23-28. Before going further, I will expose and answer the absurd arguments which he adduces against my mode of procedure, in that I have instituted a state prosecution against him for his whole misconduct, instead of bringing an action for damages for the injury done to my property, and indicting him for a common assault in respect of the outrage on my person. If I had done so, he would then have said that the other was the proper course to take, and I may at least claim credit for having adopted the line of action which, while it best vindicated the honour of the state, at the same time brought with it the least personal advantage to myself.

§§ 29-35. He will bid you not pander to my desire for revenge, as if the judges who administer the laws took cognizance of who the persons were that are concerned in any trial, instead of merely upholding the rights of the state. And in the present case it is not Demosthenes, but your choirmaster that seeks redress, not for himself but for you: since when any of your officers are molested, it is an outrage on the dignity of the state. In the present case this distinction is more especially emphasized, since, besides the general laws referring to assault and battery, there is an additional sacred law, which your oath lays you under an obligation to maintain, respecting such offences when committed on the occasion of a festival.

§§ 36-40. Nor will Meidias gain anything by adducing other cases where assaults have been committed on officials. The circumstances are not parallel: for the offenders to whom he will refer had excuses which Meidias has not; in one case, drunkenness, love, and the ignorance of facts concealed by the darkness of night,

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in another, hastiness of temper. And the prosecutors allowed themselves to compromise the suits with a complaisance that I would scorn to imitate.

§§ 41-50. Any possible plea of anger is put out of court by the deliberation with which his plans were laid; and this renders him liable to the double penalty which the law exacts from those who do wrong of malice prepense. Indeed any act of violence is considered a wrong done to the state, and renders a man liable to be punished, as well as to compensate the person whom he has wronged. And this even though the person wronged should be a slave, as the law upon the subject clearly ordains: with a humanity which could not fail to excite the admiration of the very barbarians whose friends have been purchased as slaves by the Athenians.

§§ 51-57. The offence of Meidias is an offence, not only against the laws, but against the gods, in whose honour, and by whose commands, as their oracles plainly show, these sacred hymns and dances have been instituted. It is as representing them that the choregi and choruses are crowned during the continuance of the festival; as engaged in the service of the gods that they may not even be the objects of a civil action; how much more should any personal violence towards a choregus be severely punished as an act of impiety.

§§ 58-61. The sanctity of the office is proved by extreme cases: as when his rivals would not molest Sannio, who was employed as choregus when lying under disabilities: or Aristides, who was illegally acting as leader of the chorus for his tribe: even though their forbearance made all their own labour and expenditure of no avail: and yet Meidias, who has expended neither pains nor money on the festival, thinks he may commit any outrages he pleases on a man who is suffering under no such disabilities.

§§ 62-69. His conduct contrasts most unfavourably with that of Iphicrates and Chabrias, who each had strong grounds for animosity against men who were competing for prizes in a choral festival, and neither of them took advantage of the occasion to wreak their spite by malicious interference with the festival: no, nor any others, whom any present can remember: they have all felt that such conduct would be iniquitous and odious: and moreover, such

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a line of action would make men very unwilling to compete for distinction in the absence of fair play. But Meidias, instead of discomfiting me openly and honourably, by producing a better chorus than my own, has had recourse to personal violence and outrage.

§§ 70-76. The guilt of Meidias must not be thought lightly of because of my forbearance. Much slighter injuries have before now been fatally avenged: as when Euthynus killed Sophilus at a private party in return for a blow, or when Euaeon killed Boeotus for striking him in the presence of his friends, and was considered to have received such provocation that, when tried for the murder, he was only convicted by a single vote. I was publicly insulted and assaulted under circumstances of much greater provocation, and Meidias ought not to escape scot free, because I did not take the law into my own hands, but brought him before you, in full confidence that you would do your duty in punishing him.

§§ 77-82. The quarrel between us was of old standing, and dated from the time when he and his brother conspired with my guardians to get my property away from me on the pretext of an *ἀντίδοσις*. Thinking they had succeeded, they took possession of my house, grossly insulted my mother and sister, and as though the property were their own, gave my guardians a release from all claims upon them in respect of it. For all this I brought an action, and Meidias was cast in heavy damages, none of which I have been able to recover, owing to his dexterous manœuvres.

§§ 83-87. One of the worst of these manœuvres was his device for ruining Straton, the arbitrator in the suit in which I defeated Meidias. Step by step he allowed the case to go against him by default, except that he tried to bribe both Straton and the archons to falsify the record, and then at the last, taking advantage of a quibble as to the date, he attacked Straton in his absence, when he considered that his responsibility was at an end, and caused him to be disfranchised as guilty of official negligence.

§§ 88-96. And all this brutal conduct was to avoid paying a trumpery sum of 1000 drachmae, payment of which he preferred evading in this way, to moving for a new trial, as he might have done if he thought that he was wronged. The result is that Meidias has not paid one farthing of the damages in which he was con-

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demned, and that Straton, who might have escaped this calamity if he would have accepted from Meidias a bribe of fifty drachmae, stands before you to-day, a ruined man, deprived of all his rights as a citizen, and not even allowed to speak in court.

§§ 97-101. Surely a man who acts in such a way cannot be allowed to escape unpunished, either on the score of his being an unutterable blackguard, or because he is rich. Surely you will not listen to any plea for pity urged by or on behalf of a man who proves himself so pitiless: but will rather consider that a man should be treated by you in the spirit in which he treats his neighbours.

§§ 102-107. It is not the first time that he has attacked me. He hired a scoundrel like Euctemon to indict me for desertion, though they did not venture to bring the matter into court: and when the unfortunate Aristarchus was accused of murder, he tried by every means, including subornation of perjury, to make out that the actual murderer was myself. In fact he has stuck at nothing, as I can prove by the testimony of certain relatives of the murdered man, to whom he offered a bribe, if they would accuse me of having killed him.

§§ 108-113. The lawlessness of such conduct I will prove by presently producing the statute against bribery. Meanwhile I will ask any one of you to consider how he would have borne himself under such an accumulation of indignities. Meidias, instead of apologizing for his first misconduct, has heaped insult upon insult, outrage upon outrage; accusing me now of murder, now of desertion in the face of the enemy: at one moment attributing to me the troubles caused by his friend Plutarchus in Euboea, at another trying to prove me disqualified from being a senator: above all, bringing to bear against me all the advantages which wealth confers upon a man like him, in dealing with a man of such limited means as I possess.

§§ 113-115. The falsity of all his charges is made manifest by his own conduct. For after imputing all these crimes to me, he allowed me without interference to hold the most sacred offices in the state, even letting me be one of the three persons appointed to offer sacrifice to the Eumenides.

§§ 116-122. He was not even content with direct attacks upon

ANALYSIS OF THE SPEECH

myself; but in order to reach me, he trumped up a charge of murder against Aristarchus, a man with whom he was on intimate terms of friendship, even at the moment when he accused him: and then swore that he had said nothing to the prejudice of Aristarchus, whom he actually asked to effect a reconciliation with myself, as I can prove by credible testimony. And this is the man whom I am asked to let off, which I could not do without basely abandoning my duty.

§§ 123-125. Such conduct, gentlemen, you cannot possibly overlook, without deserting the duty which devolves on you of protecting the weak and needy. Men like Meidias may not always succeed in their malicious attacks, but it is for you to make it impossible for such enormities to continue in the state, by making a public example of those who abuse their position by committing them.

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§§ 126, 127. And it is impossible that I should be thus outraged, without others being wronged as well: my fellow-tribesmen, my fellow-citizens, the laws, Dionysus himself, all are the victims of his madness, and all cry out for vengeance at your hands.

§§ 128-130. Nor can he plead that his treatment of me is an exceptional outbreak on his part, and so get off because of his general good character. On the contrary his misdeeds are countless in number, unparalleled in atrocity: and I need but mention a few of the worst to prove him many times over deserving of death.

§§ 131-135. What he most enjoys is uttering wholesale calumnies against his neighbours, as when he declared that the troop of cavalry, which went with him to Argura, was a disgrace to the republic; a charge which they might very well despise as coming from a man notorious for shirking service, and going on his campaigns with an outfit of sumptuous extravagance, and confining his military prowess to wanton attacks upon bodies of his fellow-citizens.

§§ 136-139. Meidias cannot urge that the charges against him are calumnies, for his character is too notorious, even though many of his victims are afraid to seek the protection of the law against so powerful a bully, who has at his command a perfect army of false witnesses. But what is formidable to individuals you may

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overcome by combined action, and if you strip him of his wealth, you will probably prevent him from committing further outrage.

§§ 140, 141. Immunity from previous prosecutions does not prove that he did not deserve them, so many causes make men unwilling to seek redress at law: still less does it prove him innocent of the present charge, of which you ought to take advantage as an opportunity of crushing him.

§§ 142-150. Alcibiades, a man distinguished by his birth, his talents, his personal services to the state both in war and at Olympia, was exiled, to the great detriment of the republic, for offences similar in kind, and rather less than more flagrant than those of Meidias, who, as a base-born, cowardly, slanderous bully, is surely not deserving even of such consideration as might reasonably have been shown to the other.

§§ 151-153. I am advised to compromise the suit, as having no chance against a man who will either bribe the jury or cajole them by talking of the great services he has rendered to the state. But I do not believe that the jury are either so mean as to accept a bribe, or so unintelligent as to give credit to the services of which he talks, as against those which I have done.

§§ 154-159. Though nearly twenty years his junior, I have served as many offices already as has Meidias. I was trierarch when the office involved the expense of half a ship, he only when the rich men gained the credit of the office out of the purses of the poor: I furnished a chorus of fluteplayers, of my own free will, he only the less expensive tragic chorus, under compulsion: I have expended large sums in the public service, he on a magnificent house and costly establishment for himself, with no advantage to the public.

§§ 160-168. But he gave a trireme to the state. True, but tardily, and for his own objects. He passed over two occasions when I and others gave them: and only offered one when he would otherwise have been obliged to serve with his cavalry troop in Euboea, and when he escaped the campaign by contributing the ship. True patriots like Niceratus and Euctemon did both: they gave the ship, but personally served in the campaign on land: Meidias played off his duty as trierarch against his obligations to the army, and recouped himself for the expense involved by bring-

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ing his ship home with a cargo of materials for his private residence and his silver works, as I adduce evidence to prove.

§§ 169, 170. But even if you estimate his services at his own valuation, you have never allowed any one, no, not even Harmodius and Aristogeiton, on the strength of public services, to violate the most sacred laws, as this man does, at their discretion.

§§ 171-174. The rewards you have bestowed on him have been far beyond his deserts, and see how he has used them. As steward of the *Paralus* he at one time plundered the people of Cyzicus of more than five talents, at another he failed to convoy your troops in time to accomplish the end for which you sent them: as commander of the horse, he did not even buy a charger for himself, and ruined his forces by proposing most pernicious laws.

§§ 175-181. I am not asking you to depart from your ancient customs, as I can give you ample precedents for what I call on you to do. Menippus only just escaped death, and was sentenced to a serious fine and heavy damages, for simply arresting a man against whom he had obtained judgement, who had come to Athens for the mysteries. Another, the father of an archon, was found guilty of lawless conduct on a *proboule*, for turning a man out of a seat in the theatre which he had occupied without authority: and he only escaped punishment because he died before the case came into court. Ctesicles was put to death for striking a personal enemy during a procession. The acts of Meidias were in themselves much worse, and he had not the excuses which these men might have urged.

§§ 182, 183. Poor men have suffered death, or been mulcted in heavy penalties for much less offences: Pyrrhus for acting as a juryman while owing money to the treasury: Smicron and Sciton for proposing illegal measures; and will you have mercy on a rich man who has habitually played the bully?

§§ 184-188. Do not let your characteristic mildness be an encouragement to evil doers. Let it be seen that each man shall reap the crop that he has sown, and if a man has been insolent and overbearing, do not let him off because, when brought to book, he begins whining and pleading the misery which his conviction will bring upon his children. His change of tone in itself proves his former misconduct to have been wilful; and if I have no children to

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bewail my wrongs, remember that wrong done by you to me is an injury done to the laws, and a violation of your judicial oath.

§§ 189, 190. He will try to prejudice you against me, by saying I am an orator. If that means one who advises you for your good, I admit the impeachment: but if he means one who uses his power of speaking to enrich himself at your expense, this does not apply to me, but to the men who will presently be found ranged, all of them, upon the side of Meidias.

§§ 191, 192. Or he will say that I have prepared my speech. Of course I have, except so far as he has done it for me, by supplying the materials: and it would have been better for him if he had spent more pains in preparing his policy in life, so as to see better what was right for him to do.

§§ 193-198. He will perhaps lay aside his tears and lamentations, which are so ridiculous in a man of his character, and revert to his plan of reviling those who occupy the position of his judges: and as before he vilified his comrades who were serving in Euboea, so, now that they have returned, he will vilify those who formed the court on the former occasion, as having been deserters and choristers and aliens and the like, claiming for himself the sole right to do as he pleases, in virtue of his wealth.

§§ 199-204. You may judge of what his future conduct will be, if you acquit him, by the shameless effrontery with which he has thrust himself into public notice, at a time when any decent person would have kept quiet in the face of the impending trial. And his manifestations have always been at the wrong seasons. In times of public rejoicing he has been silent, but on the occurrence of any disaster, he always plays the part of unpatriotic critic, showing how the people had brought misfortune on themselves: just as you now should show that he has brought your adverse verdict on himself.

§§ 205-207. His advocates support him, not because they believe in his innocence, but to annoy me. Eubulus, for instance, said not a word for him on the preliminary investigation, but now supports him in his anxiety to damage me, since he can find no opening for an accusation against myself.

§§ 208-212. And if you listen to the entreaties of rich men on his behalf, you will merely be strengthening the hands of the rich for the oppression of the poor, and will find no reciprocity on their

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part, if your position should one day be reversed. Far better will it be, by voting in accordance with the laws, to strip him of that superfluous wealth which has enabled him to set both the laws and justice at defiance: and if his friends dislike to see him reduced to the level of ordinary men, let them replace his losses out of their own pockets.

§§ 213-218. You cannot give in to the entreaties of his rich friends, and let Meidias off to-day, without being guilty of the grossest inconsistency. Not only did you vote against Meidias at the preliminary trial, when I could better have borne to be defeated, but when you feared that I might be induced to abandon the case, you implored me to persevere, as I have done: and if now you leave me in the lurch, and refuse to confirm your condemnation of Meidias, people will certainly think that you have been actuated by some unworthy motive.

§§ 219-225. Rather consider for yourselves what would be the consequences of such failure in your duty. At present you and all the other citizens can live without fear of molestation, under the protection of the laws. But the laws are only powerful, because they are enforced: and if you refuse them your support, not only shall I be in danger of further outrage, without any hope of redress, but you yourselves can have no security that you will not be the next to suffer by the violence of Meidias and his friends.

§§ 226, 227. In conclusion, I claim your verdict, as the legitimate result of your own conduct, when you showed your abhorrence of Meidias in the theatre before I had opened my mouth with a single word against him. I claim that you should be true to yourselves and to Dionysus, and by a righteous verdict, by making this man an example to the world, at once satisfy public opinion, secure safety for yourselves, and give me the redress to which I have a right.

NOTES

Τὴν μὲν ἀσέλγειαν καὶ τὴν ὕβριν. The use by Demosthenes of two nearly synonymous words, nouns, verbs, or adverbs, to express a single idea with greater emphasis, is to be carefully observed. In English we should generally produce the same effect by the substitution of an adjective for one of the nouns, or of an adverb for one of the verbs. Here 'the outrageous insolence.'

προὔβαλόμην. προβάλλεσθαι is repeatedly used in this oration, though apparently not elsewhere, of bringing a person before the Ecclesia, by the process called *προβολή*, see Introduction. We may translate 'I laid a criminal information against Meidias before the assembly.' Cp. §§ 28, 175, 179.

τοῖς Διονυσίοις. Almost certainly the Great Dionysia, beginning on the 12th of Elaphebolion, or about the middle of March. This seems clear both from the importance which Demosthenes attaches to the festival, and also because any of the minor Dionysia would have been indicated by a distinguishing epithet.

παρὰ πᾶσαν τὴν χορηγίαν, 'throughout my whole tenure of office'; the annoyance being represented as extending along the whole period of time.

ἐφ' οἷς, sc. ἐπὶ τοῦτοις *δ*, the relative being attracted into the 2 case of its antecedent.

οὐδ' ἀπέβλεψεν, 'nor even so much as cast a glance at'; the idea conveyed by *ἀπο-* being that the members of the assembly did not turn their attention away from the case before them to irrelevant considerations.

κατεχειροτόνησεν. As the *προβολή* was laid before the legislative assembly, the votes were taken by show of hands, not by ballot: and so the correct term to express a conviction is *καταχειροτονεῖν*, not *καταψηφίζεσθαι*, as in a court of law.

πολλοί μοι προσιόντες. With these words the apodosis begins, and this requires to be marked more emphatically in English. 'Under these circumstances, gentlemen, many . . . came up to me, insisting with urgent entreaties.' The relation between a participle and a verb (προσιόντες ἤξιουν) may often be adequately expressed, as here, by reversing them in English: very seldom by simply rendering them by two English verbs connected by 'and.' For the translation of the Hendiadys see on § 1.

εἰς ὑμᾶς, 'to you,' who are now sitting as δικασταί to judge the matter magisterially.

δι' ἀμφοτέρω, 'for two reasons.'

ἐπὶ τῶν ἄλλων, 'in the remainder of his conduct.'

- 3 ὑμῖν: the *dativus ethicus*, marking the interest which the δικασταί had in what Demosthenes had done, and practically making them the logical subject of the sentence: '*you will see* that I have scrupulously observed all the precautions which it was incumbent upon me to take.'

ἐπειδὴ τις εἰσάγει, 'since I am at last allowed to bring it into court.' An inferior magistrate, before whom a case was brought for preliminary hearing, if he thought it a fit matter to be tried before a higher court, was said δίκην εἰσάγειν, 'dare iudicium.' In the present case the preliminary hearing was before the θεσμοθέται, whose interference seems to have been technically necessary, notwithstanding the sanction already given to the proceedings by the decision of the προβολή.

ἔξόν. A concessive use of the accusative absolute of an impersonal participle, depending here on another participle, οὐ λαβών, not, as is more usual, on a verb. Cp. Plat. Alc. I. p. 115 B οἱ δ' οὐ βοηθήσαντες δέον ὑγίεις ἀπῆλθον; We may translate, 'though I might have received many sums of money which I did not take, if only I would drop the prosecution, and though I had to steel myself not only against many entreaties, and many proffered favours, but even against many threats.' ὥστε μή, 'on condition of not prosecuting,' 'if only I would not prosecute.' See Goodwin, § 587. 2.

- 4 αὐτὸς ἐν ὑμῖν. With these words begin the second member of the sentence, answering to ὅσα μὲν παρ' ἐμοῦ κ.τ.λ. above.

ἠνώχληκε καὶ παρήγγελε, 'he has troubled by his solicitations.'

ἡνώχληκε being the more general word, limited and defined by παρήγγελλε.

πρὸς ἐμέ, 'in meeting my complaint,' i. e. in the προβολή.

παρανόμων ἢ παραπρεσβείας. A γραφή παρανόμων is an action 5 brought against a man for proposing a law contravening some existing law. παραπρεσβεία consisted in misfeasance, or neglect of duty, on the part of an ambassador in the matter of his embassy.

οὐδὲν ἂν ὑμῶν ἡξίουν δεῖσθαι, 'I should not have thought it right to come before you as a suppliant.' It was a recognized practice in the Athenian law-courts for a defendant to work on the feelings of the δικασταί, by appeals to their pity for himself or his wife and family. Demosthenes says that this practice is not becoming in a prosecutor, who should seek a conviction only by appeals to fact; but he maintains that the present case is an exception, owing to the corrupt dealings and the outrageous violence of Meidias, which justify him in claiming the sympathy as well as the attention of the bench. The sentence in which he expresses this is very typical of the style of Demosthenes, and of the difficulty of translating his speeches. It begins with a long adverbial protasis, introduced by ἐπειδή, which however does not find its verb till after the interposition of some half-dozen participial and relative clauses. At the end of this accumulation of subordinate clauses, we come to the real protasis, consisting of two words, with an apodosis of four. If we attempt to render such a sentence into English with the same construction, we shall find our protasis hopelessly overburdened, and the close of the sentence will be disproportionately weak. In such sentences, and they are very numerous in Demosthenes, it will generally be found well to begin with a categorical statement, and to mark the connexion of cause and effect, not by a 'since' at the beginning of the sentence, but by an adverb of consequence, 'and therefore' or the like, at the beginning of the Greek apodosis. Thus the present sentence might run, 'Now Meidias brought corruption to bear upon the judges, and my tribe was in consequence unjustly deprived of the tripod, and I myself have received blows and insults, such as I suppose never before fell to the lot of any other man in my position. Under these circumstances, as I am only seeking to carry out the verdict which the people of Athens was induced by its sympathetic

wrath to pass against him, I shall not shrink from adding entreaty to my argument.'

τὸν τρίποδα. Tripods, for use in sacrifice, were commonly dedicated to the service of temples, especially of Phoebus and Dionysus. It was probably because the Dithyrambic choruses formed a part of the cult of Dionysus, that the provider of the successful chorus received a bronze tripod as the prize of his exertions.

- 6 ἐγὼ νῦν φεύγω, 'I am now in the position of a defendant.' The argument of Demosthenes is not quite easy to follow, but it depends on an ambiguity in the word *συμφορά*. It has a special application to the condition of a convicted defendant, as being for the time *ἄτιμος*, deprived of his civil rights. Demosthenes says that he, by the influence of Meidias, has been deprived of his right to obtain satisfaction for the injuries which had been done to him, and therefore that he was involved in the *συμφορά* of a defendant, and was therefore justified in employing the means of self-defence which were allowed to a person on his trial.

- 7 τὸ πρᾶγμα, 'the whole question'; involving much wider issues than the decision whether Meidias should on the present occasion be convicted of an outrage on Demosthenes. He is especially desirous of bringing these wider issues before the court, as proving that the prosecution was something more than a private action, though technically this was already proved by his gaining a decision in his favour at the *προβολή*.

- 8 εἰ τις οὖν . . . ἄρα. There is no tautology in the combination of the two particles *οὖν* . . . *ἄρα*, each having its own distinctive force and application. *οὖν* is merely the inferential adverb, connecting the two sentences, 'if therefore,' whilst *ἄρα* modifies the meaning of *εἰ*, to which it is often attached in a similar way. Here it signifies, 'if we are to suppose that.' Cp. Thuc. iv. 86. 3 καὶ εἰ τις ἰδίᾳ τινὰ δεδιώς ἄρα ἀπρόθυμός ἐστι, 'even if it be true that any one is disheartened.'

προσέχων, 'attentively,' with the common ellipse of *τὸν νοῦν*.

ἀναγνώσεται . . . λέγει. ἀναγνῶναι and λέγειν are applied almost indiscriminately by Demosthenes to the action of the clerk of the court in reading laws and other documents; but strictly ἀναγνῶναι is specifically 'to read'; λέγειν 'to cite' by reading or otherwise. λέγει may therefore be rendered 'let us hear.'

αἱ προβολαί : the law relating to προβολαί generally.

NOMOS. The laws thus quoted in the speeches of Demosthenes are for the most part spurious, very often made up from the orator's comments upon them. This one, however, perhaps alone among those quoted in this speech would seem to be genuine. It is strictly relevant to the object for which it is quoted, its phraseology is more concise and more technical than the references made to it by the orator, and it contains one important proviso, *ἄσαι ἂν μὴ ἐκτετεισμέναι ᾤσι*, to which no allusion is made by Demosthenes, and which could therefore not have been concocted from his speech.

Τοὺς πρυτάνεις. The βουλή at Athens, as remodelled by Cleisthenes in 510 B.C., consisted of 500 members, fifty from each of his ten tribes. Each of these companies of fifty, under the name of *πρυτάνεις*, presided in turn for thirty-five days both in the βουλή and in the ἐκκλησία, and in common with the στρατηγοί had the right of summoning meetings of the ἐκκλησία. For convenience the body of *πρυτάνεις* was subdivided into five bodies of ten each, which again in turn carried on the active duty of the βουλή, under the name of *πρόεδροι*, for a week, one of their number being chosen each day as President (*ἐπιστάτης*). The expressions therefore in the law quoted, and in Demosthenes' comment on it, are quite consistent, the *πρυτάνεις* summoning the meeting of the ἐκκλησία, and the *πρόεδροι* managing the business when they met.

ἐν Διονύσῳ, i. e. in the theatre, where meetings of the Ecclesia were occasionally held even in the fifth century (Thuc. viii. 94), and where in the time of Demosthenes the first meeting after the Dionysia was regularly held. Cp. § 206.

τῶν Πανδίων. Nothing is known for certain either about the etymology or about the character of this festival, which was held just after the Great Dionysia, on the 14th of Elaphebolion.

χρηματίζειν, 'should open the proceedings,' the word comprising the duties of the *πρόεδροι* in announcing the subjects for discussion, in causing the bill passed by the βουλή (*προβούλευμα*) to be read, and in giving the orators leave to speak. The subject of the verb is probably *τοὺς προέδρους*, whose functions in the matter would be sufficiently understood to make it unnecessary to name them, especially as they would be included in the *πρυτάνεις*.

ἐκτετεισμένοι ᾤσι, 'have been settled out of court': as it is said in

§ 218 that Aristophon ἔλυσε τὴν προβολήν by restoring certain wreaths which had been the subject of dispute, or as might be done by the payment as damages of a sum of money, to be assessed by the archon.

- 9 περὶ ὧν διώκεται, 'about the matters that have fallen under the management of the archon': i.e. about the proceedings at the festival, which in the case of the Great Dionysia were under the superintendence of the Archon Eponymus.

καλῶς . . . ἔχων ὁ νόμος, 'and a very good and beneficial law too, gentlemen': the participle being in close connexion with ἐστὶν at the beginning of the sentence.

ἂν ποιεῖν, 'what must we suppose they would have been likely to do,' ἂν going with ποιεῖν, which represents in *oratio obliqua* the imperfect indicative of the *oratio recta*.

- 10 ΝΟΜΟΣ. This law is probably not genuine.

Θαργηλίων. The Thargelia, on the 6th and 7th of Thargelion, was a festival of Apollo and Artemis, so that its mention in a Dionysiac law is suspicious. We know, however, from Antiphon that its privileges were guarded with the same jealousy as those of the Dionysia: ἐπειδὴ χορηγὸς κατεστάθην εἰς Θαργήλια . . . τὸν χορὸν συνέλεξα ὡς ἐδυνάμην ἄριστα, οὔτε ζημιώσας οὐδένα, οὔτε ἐνέχυρα βία φέρων, οὔτ' ἀπεχθανόμενος οὐδενί. Ant. de Chor. p. 142. 31.

ἐνέχυράσαι, 'to take a pledge from any one.'

τῶν ὑπερημέρων: see on § 81.

περὶ τῶν ἄλλων τῶν ἀδικούντων. Reiske's emendation τῶν ἄλλοι τι ἀδικούντων brings this more into accordance with ordinary Greek usage, but minute criticism is perhaps rather thrown away on a spurious law. In any case the other offenders referred to are only those who have violated the law affecting the festivals, as is shown by their being liable to προβολαί in the assembly that took cognizance of such offences.

- II τοὺς ὑπερημέρους, 'those who were behindhand in the payment of their debts.'

οὐ γὰρ ὅπως, κ.τ.λ., 'For not only did you not think it right,' &c. This expression is doubly elliptical, first in omitting the main verb, οὐ λέγω ὅπως, or the like: and secondly in suppressing the negative which is implied after ὅπως. This suppression is found most regularly when the opposed clause is introduced by ἀλλ' οὐδέ, the

negative which follows throwing its meaning back over the *οὐχ ὅπως*: but it is extended by analogy when the second clause, as here, though affirmative in form, so directly contradicts the first as to be virtually a negative. See Riddell, § 152 b.

ἦν ἂν ἐκ τῶν ιδίων πορίσαιτό τις. ἄν, which is found in all the MSS., is justified here by the fact that the optative merely represents what would have been subjunctive in the *oratio recta*. See Goodwin, § 692.

τὰ δίκη καὶ ψήφῳ, κ.τ.λ., 'the goods which by the judgement passed in a court of law become the property of those who won the verdict, you allowed, at any rate during the time of the festival, to remain in the hands of those who have lost their suit, in whose possession they had previously been.' ἐξ ἀρχῆς: before the question of ownership was raised by the institution of the suit.

προσενέτεινε, 'lavished upon me as the crowning point of his 12 iniquity.' The double compound, which does not occur again before Plutarch, seems to have been coined by Demosthenes to do justice to his indignation.

Ἐπειδὴ γάρ, κ.τ.λ. The construction of this elaborate sentence 13 calls for careful analysis. The main protasis is ἐπειδὴ παρελθὼν ὑπεσχόμεν, to which the intervening participial and relative clauses are subordinate: the apodosis consists of two co-ordinate propositions, each with two subdivisions, ὑμεῖς μὲν . . . ἀπεδέξασθε . . . καὶ . . . ἐποιήσατε, and Μειδίας δὲ . . . ἡχθέσθη καὶ παρηκολούθησε. In English the connexion will be best preserved by breaking up the sentence, and marking the inter-dependence of clauses by adverbial expressions rather than by conjunctions. 'For this was now the third year that the tribe Pandionis had been left without a flute-player till the assembly was actually convened at which by law the archon is bound to allot the flute-players to the choruses; and when abusive words were passing to and fro, the archons finding fault with the superintendents of the tribes, and the superintendents with the archons, then I came forward as a volunteer for the office of choregus, and when the lots were cast the first choice of a flute-player fell to me. Under these circumstances, gentlemen, you all showed as clearly as possible your approbation, both of my office, and of the allotment, &c.'

τοὺς αὐλητάς. This is the *locus classicus* concerning the appoint-

ment of flute-players to accompany the dithyrambic choruses, and we gather from it that a good flute-player had great influence on the success of a chorus. The state seems to have provided as many flute-players as there were competing choruses, one for each tribe, and the right of choice in turn was determined among the choregi by lot. The flute-player accompanied the recitative, as well as the lyric portions of the performance. He was paid by the choregus. It must be remembered throughout that the performances in question were those of the dithyrambic choruses, the rivalry in which lay between the tribes which provided them, not of the tragedies, in which the competition was between the individual poets. See Haigh, *Attic Theatre*, p. 14.

τῶν ἐπιμελητῶν τῆς φυλῆς. Of these we hear nothing elsewhere, except in some inscriptions. They were probably not permanent officials, but appointed to look after the interests of the tribe as occasion required.

ἐθελοντής. We learn from the second argument to the speech that Meidias maintained that Demosthenes being only a self-constituted choregus, αὐτοχειροτόνητος, had none of the privileges of a duly appointed officer, and that accordingly his person was not sacred. Demosthenes does not touch upon this point.

- 14 ἐπαγγελίαν, 'my voluntary offer.' The noun appears not to occur in this sense elsewhere in Classical Greek, except in *Aristot. Eth. N. ix. 1. 6*, but ἐπαγγέλλεσθαι is common in the sense of making an unsolicited promise.

ὥς ἂν ἐπαινοῦντες. A second ἐποιήσατε must be here supplied, 'in such fashion as ye would have done if cheering with sympathetic pleasure.'

ὥς ζοικε. This phrase, and ὥς εἰπεῖν, are continually used by Attic writers after universal expressions, to avoid the charge of presumption, and to anticipate the possibility of being met by one or two contradictory instances. They are an apology, not for the form of expression, but for the boldness of the statement.

- 15 ἐναντιούμενος, κ.τ.λ., 'opposing me in the matter of my chorus singers being exempted from military service': i.e. 'trying to prevent me from getting them exempted.' No allusion is found elsewhere to this custom of exempting members of a chorus from military duties, except a statement in the so-called Commentaries

of Ulpian, which may very well have been founded on this passage. Some editors, from a marginal gloss in one MS., read *μὴ ἀφελθῆναι*, but *ἐναντιοῦσθαι*, like *κωλύειν*, is used with the infinitive either with or without the redundant negative.

ἐπιμελητήν, 'general manager of the festival,' as distinguished from the *ἐπιμεληταὶ τῶν φυλῶν* mentioned above.

τῷ μὲν ἐπηρεαζομένῳ . . . ἔξω οὖσιν. The difference between the participles with and without the article should here be noticed. 'To myself, *who was* the object of his outrageous insolence'; 'to you others, *inasmuch as you were* not personally concerned in the matters.'

τῶν δεινोटάτων, not, with Schaefer, 'of the worst among the atrocities committed by Meidias,' but general, 'of the worst atrocities that man could commit.'

τῶν μετὰ ταῦτα is a characterizing, not a partitive genitive. 16 'There is an extravagance of insolence in his subsequent actions which I am going to bring before you'; not 'of his subsequent conduct the actions which I am going to lay before you form the climax.'

τέως ἄν χρησθῇ, 'till its use is over,' and so practically, though not literally, 'so long as it is in use.' The form *τέως* is found in all the MSS. here and in F. L. p. 446. 3, Lept. p. 484. 22; and it has the bulk of manuscript evidence also in its favour in Olynth. ii. p. 24. 2: but it does not appear to be elsewhere used as a conjunction in Attic Greek, except in the doubtful speech against Aristogeiton, p. 791. 14. Shilleto, following Buttmann, is inclined in all these passages to read *τέως ἕως*.

μοί. The MSS. all have *μου*, which, however, could hardly be taken with *τὴν ἐσθήτα καὶ τοὺς στεφάνους*, the only words with which it could conceivably be connected. *μοί* is a *dativus incommodi*, 'to injure me by destroying.'

διέφθειρεν, here and where it first occurs in § 17, is obviously the aorist, 'he succeeded in destroying them,' the destruction, though partial, being complete as far as it went: and 'he corrupted my trainer,' not merely 'he tried to corrupt him.' In the second place, however, where it occurs in § 17, *τὸν ἄρχοντα διέφθειρε*, it is as manifestly imperfect, both from its combination with *συνῆγε*, and because the attempt to corrupt the archon was unsuccessful. With

διετέλεισεν the aorist sense returns: 'he persevered to the end in doing me harm and giving me an indescribable amount of trouble.'

- 17 τὸ πρᾶγμα αἰσθόμενος is antecedent to and grammatically dependent on ἀπελάσας, 'having turned the man off when he perceived the trick.'

συγκροτεῖν, 'to weld together,' and so, 'to get it into form.'

οὐδ' ἂν ἡγωνισάμεθα, 'we should not even have entered into competition for the prize.'

τὰ παρασκήνια, 'the side entrances to the stage,' called also *πάροδοι*.

προσῆλθων, κ.τ.λ., 'positively nailing them up, though he was a private individual and they were public property.' Ulpian points out that the reason for thus barring the side entrances was that delay, and consequent discredit to Demosthenes, might be caused if the chorus were obliged to come round by the front entrance.

- 18 ἐν τῷ δήμῳ: at the meeting of the ἐκκλησία, referred to in § 13.

πρὸς τοῖς κριταῖς: before the judges, who awarded the prize to the best chorus. On each of these occasions the jurymen in the present trial would probably most of them have been present, not as jurymen, but as private citizens.

οἱ καθήμενοι, 'those sitting on the bench.'

προδιαφθείρας is an emendation by Wolf for the somewhat pointless reading of the MSS. *προσδιαφθείρας*.

τῶν ἀνδρῶν, 'the choruses of men,' as opposed to οἱ παῖδες referred to in the law quoted in § 10.

τοῖς νεανειευμένοις, 'his acts of wanton insolence,' such as were proverbially characteristic of the *jeunesse dorée* of Athens.

- 19 ἐφ' οἷς . . . προύβαλόμην, 'which I made the grounds of my *προβολή*,' see on § 1.

πονηρίας, 'deeds of villainy'; the plural of the abstract noun being commonly used for concrete exemplifications of the quality which it denotes. So ἀρεταί, 'deeds of valour,' Thuc. ii. 35. 1.

- 20 καὶ τᾶλλα δὲ, 'to say nothing of the other advantages which he has to back him.'

διελύσαντο, 'they compromised the matter,' the middle voice marking that they brought it to an end by mutual agreement.

ἴσως λυσιτελεῖν, 'considering that it paid them quite as well':

the issue of a trial being at least uncertain, with Meidias as their opponent.

τὴν μὲν οὖν ὑπὲρ αὐτῶν δίκην, κ.τ.λ., 'and so, whatever may be the case with the others, those who have yielded to persuasion have secured the amends due to themselves, but the satisfaction due to the violated laws it now devolves upon you to exact.'

ἐν τέρμῃμα, 'one assessment to cover the whole series of offences.' 21 This is a good instance of the licence of the Athenian law-courts, in admitting irrelevant issues to create a prejudice against a defendant. The wrongs done by Meidias to other men at other times had no bearing whatever on the present trial, but it was quite in accordance with Athenian custom to allow the opposing counsel to expatiate on such points.

ΜΑΡΤΥΡΙΑ. The spurious character of the depositions introduced into this speech is sufficiently evident from the fact that, as the trial never came into court, no evidence can ever have been given. But independently of this, we have no evidence anywhere that such depositions were preserved at all.

καταγίγνομαι, 'I reside'; a meaning of the word apparently not found elsewhere in any Greek prose author.

ἐκδόντος, 'having given me a commission for.' So ἀνδριάντα ἐκδεδωκὼς κατὰ συγγραφὴν, de Cor. p. 268. 10.

περὶ ὧν τοὺς ἄλλους ἡδίκηκεν. In § 19 Demosthenes had said that 23 he had a whole series of charges to bring against Meidias in connexion with wrongs which he himself had suffered at his hands. Of these he gives details of none except the raid upon the premises of the goldsmith, and that though he expressly bids the clerk of the court read the goldsmith's evidence. See Introduction.

ὑπὲρ τούτων. In Demosthenes the meanings of περὶ and ὑπέρ are 24 not always easy to keep distinct from each other, but here ὑπέρ seems to mean rather 'in support of these charges,' than simply 'bearing upon them.'

πρὸς ἕκαστον ἀπαντᾶν, 'be ready to meet him on each point as it occurs.'

ἐκεῖνο, like *illud*, is the pronoun commonly used in reference 25 to a point which is immediately to be defined or explained, where we ordinarily use 'this.'

εἴπερ, κ.τ.λ., 'granting it to be true that I had been treated as

I allege.' *εἴπερ* is very commonly thus used to express 'granting for the sake of argument,' without committing the speaker to a belief in the truth of what it introduces.

ἐπεπόνθειν. The form in *-ειν* of the pluperfect seems by the time of Demosthenes to have supplanted the earlier and more normal form in *-εα, -η*, though a careful revision of the text has established the earlier form as correct at least in the prose writers of previous date, including Plato.

δίκας ἰδίας λαχεῖν, 'to bring a private action against him.' A person was said *δίκην λαχεῖν*, 'to get leave to bring an action' from the proper magistrates, ordinarily the *θεσμοθέται*, perhaps because the priority as between the prosecutors in different actions was determined by lot.

ὕβρεως. *ὕβρις* might be the subject either of a public or a private trial, according as any official position of the outraged person was or was not pressed against the defendant. Demosthenes had given his prosecution a public character by instituting the *προβολή*, and this is what is implied in *δημοσία κρίνειν*.

τίμημα ἐπάγειν, 'to assess the penalty,' as was done in any *ἀγὼν τιμητός*, or suit where no definite penalty was fixed by law. This is here evidently part of the course suggested on the part of Meidias, being connected, not as some have thought with *δημοσία κρίνειν*, in which case the conjunction would have been *οὐδέ*, but with *δίκας ἰδίας λαχεῖν*. It seems probable indeed that, whether Demosthenes had proceeded by *γραφὴ δημοσία*, or by *δίκη ἰδία*, the trial would equally have been an *ἀγὼν τιμητός*, but Demosthenes assumes throughout his speech that in the former case no penalty would have been possible but death.

παθεῖν ἢ ἀποτεῖσαι. This formula for the division of penalties, into personal punishment and pecuniary fines, seems to have been part of the regular phraseology of the law-courts. We find it again, in the same words in Plat. Apol. p. 36 B, and Xen. Mem. ii. 9. 5.

25 *προὔβολόμην*, 'if I had proceeded by ordinary indictment instead of by *προβολή*.' See Introduction.

παρ' αὐτὰ τὰδικήματα, 'at the time when the several offences were committed,' the stream of prosecution flowing as it were side by side with the stream of offences. So de Cor. p. 229. 19, &c. It is the idea of a series of offences which justifies this use of the accusative

with *παρά*, so that it apparently would not be so used of an individual act.

παρεσκευάζετο. The imperfect tense, because the dresses were still in the hands of the costumier. Another reading, however, but of less authority, is *παρεσκευάστο*.

πάντ' ἂν ἔλεγε, 'would have been for urging,' 'would have thought 27 it right to urge.'

φεύγοντος . . . καὶ ἡδικοκός, 'of a defendant who is conscious of guilt.' An innocent man, Demosthenes implies, would desire his trial to take its natural course.

διακρούμενον . . . λέγειν, 'to evade the method of gaining redress which is before the court, by saying that the right one is that which has not been adopted.'

ἀσελγαίνοντα, 'claiming such licence.'

δίδωσι γάρ, 'of course it does'; and in giving me the choice 28 entitles me to adopt the course which I prefer, and that is the one which he must meet.

τοῦτ' αὐτὸν προῦβαλόμην. The double accusative, one of the person charged, the other a cognate accusative of the charge preferred, is quite regular with verbs of accusation. Cp. *de Cor.* p. 311. 5 *οὐδεμίαν γὰρ πόποτ' ἐγράψατό με οὐδ' ἐδίωξε γραφήν*.

τὴν πλεονεξίαν. It would seem from this that, as in English law, if a plaintiff indicted a person who had wronged him in a criminal court, as an offender against the public peace, he forewent any claim for personal damages which he might have asserted in a private suit. If the punishment were a fine, it would go into the treasury. Hence *παραχωρῶ τῇ πόλει*, 'I surrender to the state the satisfaction which I might have secured for myself.'

εἰκότως, 'reasonably,' as distinguished from *ἐκ τοῦ εἰκότος*, or *ὡς εἰκός*, 'probably.'

τούτῳ πολλῷ, 'he will press the following line of argument at 29 great length.' Cp. *Aesch. in Ctes.* p. 85. 33 *πολὺν τὸν Ἀλέξανδρον καὶ τὸν Φίλιππον ἐν ταῖς διαβολαῖς φέρων*, 'freely using the names of Alexander and Philip.'

διὰ Δημοσθένην, 'to gratify Demosthenes.'

συνάγειν, 'to amass against me'; like the Latin 'conflare.'

οὐδίνα γάρ, κ.τ.λ. The argument of Demosthenes is founded on 30 the impersonal character of the laws, with which alone the *δικασταί*

are concerned. Their judgement has nothing to do with who the prosecutor and the defendant severally are, only with the question of whether the law has been violated; and the laws were passed not in view of individual offences, but before the occurrence of the offence, so that those who passed them could not have been biassed by personal considerations, 'without its being known who in the future would be either the perpetrators or the victims of wrong doing.' The use of the future middle in a passive sense is an ordinary feature in Attic Greek of this period, but ἀδικήσεσθαι is so found as early as Thucydides, vi. 87. 4.

ἔσεσθαι, 'it shall be possible for all.'

κολάζετε, κ.τ.λ. The present tenses are to be noted, 'so often as you take measures for punishing any one in accordance with the laws, you are not giving him over to his accusers, but establishing the authority of the laws in your own interests.'

- 31 Δημοσθένης. Meidias, he says, is trying to narrow the issue, as though only individual interests were concerned. It does not seem necessary to attach any significance in the mouth of Meidias to its being specially Demosthenes, as though he had said 'a creature like Demosthenes,' or 'a personal enemy.' Demosthenes' point is to justify his taking action as a public officer, not as a private citizen.

κοινός, 'of general application.'

τοῦτο δ' ὅσον δύναται, 'the significance of which.'

- 32 ἵστε δήπου, κ.τ.λ. The point of Demosthenes' argument is that any θεσμοθέτης may be considered from two points of view, either as an official, or apart from his official character as the citizen Nicias, or Alcibiades, or whoever he may be (ὅστις δήποτε). If he is assaulted in his private character, then, notwithstanding the fact that he is an archon, the assault would be met by a private suit, either for the punishment of the offender (γραφὴ ἰδία), or for damages (δίκη ἰδία). But if he were assaulted when acting in his official capacity, then it would be met by a state prosecution (γραφὴ δημοσία), and conviction would entail ἀτιμία, or deprivation of all rights of a citizen, either permanently or till his offence was purged, according to the magnitude of the crime. An outrage upon a θεσμοθέτης, *γὰρ* θεσμοθέτης, is an outrage on the majesty of the state.

ἥδη, *ipso facto*.

προσυβρίζει, the προσ- is emphatic, 'outrages *not only* the laws but your official crown *as well*, and the name of the state.'

τὸν ἄρχοντα, 'the Archon Eponymus,' as distinguished from the 33 θεσμοθέται, the six junior archons. The position of τὸν ἄρχοντα, preceding the hypothetical particle εἰάν, is easily accounted for by its being the common object of the two hypothetical clauses. We should give it the same position in translation, only that the absence of inflexional cases in English makes it necessary to give it an independent construction: 'and just in the same way with the archon; if any one assaults him when wearing his crown of office,' &c.

ταῦτό τοῦτο, which recurs in § 39, is used purely adverbially, like τοῦναντίον, τοῦτο μὲν . . . τοῦτο δέ and other neuter accusatives limiting a verbal notion. Syntactically they may be looked upon as accusatives in apposition with the general notion conveyed by the sentence. See Riddell, § 18 β.

ἄδειαν, 'inviolability of person.' ἄδεια is in the most general sense 'freedom from the danger of personal molestation,' which may be either for a time, as by the grant of safe conduct to an enemy, or permanently; and this either as in § 210, as secured by laws to all Athenian citizens, or (as here and in de Pac. p. 58. 16 τὸν ὑποκριτὴν τῷ τῆς τέχνης προσχήματι τυγχάνοντ' ἄδειας), in virtue of a special sanctity of office, just as the tribunes of the commons at Rome were *sacrosancti*.

προσῆκεν and similar words are used in the apodosis of a hypothetical sentence without εἰάν, when the infinitive represents the real apodosis. In point of fact the appropriateness is unconditioned, it is the action expressed by the main verb which depends on the hypothesis. The meaning here is 'he would probably have been liable to give satisfaction by a private suit.' See Goodwin, § 421.

ἱερομηνίας, 'during the sacred period of the festival.' This would 34 in strictness be determined by the phase of the moon, not by the days of the month, the word being etymologically connected with μήνη, and not with μήν.

καὶ ταῦτ' . . . ἡμέραις, 'and that too actually during the very days.' καὶ ταῦτα might here be explained in strict grammar as a cognate

accusative with ὑβρίζετο, but Demosthenes was more probably using it idiomatically, without considering whether in the particular case it was grammatically justified. The reading is a satisfactory emendation by Reiske for the reading of the MSS. καὶ τὸ ταύταις.

εὖορκα, 'such a line of action would be in accordance with your oaths.' Another reading, which gives good sense, but has less authority, is ἔνορκα, 'what you are sworn to do.'

- 35 αἰκείας, 'assault,' viewed as injury done to the victim of it, whereas ὕβρις considers rather the violation of the laws of the state. The same act might be treated as either, but as ὕβρις the offence would assume a more serious aspect. Demosthenes implies that the act of Meidias could have been punished under the old laws, οἱ πάλαι ἦσαν, either as αἰκεία or ὕβρις, but that the Athenians considered such an act when committed against a χορηγός as so outrageous, that it required to be further marked by a sacred law, carrying with it the sanction of more condign punishment.

πότῃ μὴ δῶ: the deliberative subjunctive of the rejected alternative passing into the more ordinary conditional construction of that which is accepted. 'Is he to be exempt from all punishment, or should he rather, if rightly served, be more severely punished?' The change leads more easily to supplying ἂν δοίη, which is alone possible with the answer of Demosthenes.

- 36 περιμόντα συλλέγειν, 'that he is going about to collect information.' We find the construction reversed with περιέρχομαι, as in Plat. Apol. p. 30 A περιέρχομαι πείθων ὑμῶν καὶ νεωτέρους καὶ πρεσβυτέρους.

τὸν πρόεδρον: one of the πρυτάνεις presiding for the week. See on § 8.

ἑναγχος, 'only the other day': a rare word, apparently confined to Attic Prose and the comic writers.

ἐπλήγη. According to Ulpian, he was assaulted by some young revellers for trying to rescue a flute-girl from their clutches. But the explanation is very probably evolved from the passage.

ὥς . . . ὀργουμένους. The participles of personal verbs are used in the accusative absolute with their nouns, only as a rule when preceded by ὥς or ὥσπερ. Without one of these particles they are only so found in the neuter gender, and that rarely; cp. Hdt. ii. 66 ταῦτα δὲ γιγνόμενα, πένθεα μεγάλα τοὺς Αἰγυπτίους καταλαμβάνει.

- 37 εἴπερ, 'if we start with the principle that,' &c.

τοῦ δὲ μηδένα, κ.τ.λ., 'the only way to prevent any one from committing outrages in the future would be that every convicted offender should render adequate satisfaction.'

δι' ἐκείνα, 'just because of the cases which evaded punishment.'

ἄγνοιαν, 'ignorance,' not of the fact that he was breaking a law, 38 but that his offence was aggravated by the victim being a magistrate. He must have known that he was committing an assault; in the darkness he may not have realized whom he was attacking, and this ignorance of the special details of the position (τῶν καθ' ἕκαστα, Arist. Eth. N. iii. 1. 16) would suffice to prevent his being guilty of the deeper crime.

ὀργῇ, κ.τ.λ., 'having let his passion and the hastiness of his temper outstrip his reason, struck the blow under a false impression.' The reading in the text, though of inferior manuscript authority, seems to give the sense required by the context. The best MSS. read φθάσαι τὸν λογισμὸν ἁμαρτῶν ἔφησεν, 'Polyzelus said that in committing this error he let his passion outstrip his judgement'; but what we want is not the defence of Polyzelus, but the criticism of Demosthenes upon the action. The same objection applies to Wolf's emendation, φθάσας . . . ἁμαρτεῖν ἔφησεν, 'he said that he committed the error through letting his passion outstrip his judgement.'

ἐχθρός γε. The force of γε is to point out that his being an enemy of old standing would have afforded a natural explanation of the action. 'The idea that he was an enemy to start with we may at once dismiss.'

ἐφ' ὕβρει, 'from mere love of outrage.'

μεθ' ἡμέραν, 'in full daylight,' as opposed to σκότους καὶ νυκτός; εἰδώς, as opposed to δι' ἄγνοιαν.

οὐδὲν ὅμοιον. The Thesmothetes had brought the case into court, 39 and then compromised the suit: the Proedros who had been assaulted by Polyzelus did not even go so far, but settled the whole business out of court. Demosthenes was resolved to leave his whole grievance to be dealt with in accordance with the laws.

ὑπὲρ ὑμῶν . . . φροντίσας, 'having bestowed no thought on what was due to you and to the laws': ὑπέρ, rather than περί, as implying that he should have considered how he could maintain the rights of the court. So Olynth. i. p. 9. 13 εἴπερ ὑπὲρ σωτηρίας αὐτῶν φροντίζετε.

πεισθεῖς . . . καθυφείς. The dependence here of one participle on another is noticeable. 'He will be found to have compromised the suit for some paltry sum of money privately agreed upon.' This use of καθυφείναι is found again, § 151 καθυφείναι τὸν ἀγῶνα τουντί.

ταῦτὸ τοῦτο. See on § 33.

ἐρρῶσθαι, κ.τ.λ., 'having wished you and the laws a very good morning': a favourite expression with Demosthenes, always in a contemptuous sense. So de Cor. p. 278. 6 ἐρρῶσθαι φράσας πολλὰ Κιρραίοις καὶ Λοκροῖς. Cp. de Pac. p. 62. 21, F. L. p. 419. 12.

- 40 εἰ δ' ὑπέρ, κ.τ.λ., 'but if he wishes to defend the actions which I have made the subject of my accusation against Meidias, anything else would better serve his cause than this.' It is to be noticed that the subject of this clause is not Meidias, but the supposed intervener, ὁ κατηγορεῖν βουλόμενος.

φυλάξας καὶ ἀποδεδωκώς. By the use of these words Demosthenes implies that what *he* had received as a sacred trust was the duty of avenging the laws, &c. This trust he had conscientiously maintained intact, and now placed back in the hands of those from whom he had received it.

ἀν βιάζεται, 'if he have recourse to violence in the course of his argument.' So in § 205 φησὶν εἶναι καὶ βιάζεται, 'he alleges against me with such violence.'

- 41 ἀν . . . ὑπάρχη, 'if you come to this resolution *before he begins to speak*, he will not have left him one single word to say.'

ἀνθρωπίνη καὶ μετρία, 'what excuse that any decent man could urge.'

νῇ Δία is continually used by Greek orators as introducing a plea supposed to be urged by an opponent, like *at enim*, only with more implication of contempt. 'Indignation, I suppose he will say.'

τυχόν is here probably an accusative absolute, as in de Cor. p. 302. 2 ἐπεπείσμην μὲν ὑπὲρ ἐμαντοῦ, τυχόν ἀναισθήτως. 'This is perhaps what he will say.'

ἀλλά, κ.τ.λ. 'But, in answer to this I will say that, whatever a man may be led to do from leaving his reason behind him in the heat of the moment, even though it may amount to outrage, this he may say he has done from passion.'

τοῦ μὴ μετ' ὀργῆς, sc. πράττεσθαι, 'is so far removed from being

an act of passion.' μή here simply reflects the negative idea contained in ἀπέχει.

ἤδη = *ipso facto*, 'is there and then convicted.'

ὁπηνίκα . . . φαίνεται, 'from the moment that he is caught,' with 42 an undermeaning of causation that is rare in ὁπηνίκα. But cp. de Cor. p. 230. Ἰ ὁπηνίκα ἐφαίνετο ταῦτα πεποιηκώς.

βλάβη, 'damage done,' without any connotation of guilt attaching to the person doing it. Thus βλάβαι are divided by Aristotle into three classes, ἀτυχήματα, mere accidents, ἀμαρτήματα, misadventures, which might have been anticipated, and are therefore blameable, but are yet free from malice, and ἀδικήματα, injuries intentionally inflicted. Eth. N. v. 7. 6-8 ἃ τις ἄκων βλάπτει would include ἀμαρτήματα and ἀτυχήματα, and call for redress, but not for punishment.

οἱ φονικοί, 'the laws respecting homicide.' Death, exile, and confiscation of goods, being severally punishments awarded by the laws to homicide, are quite logically connected by καί, though in English we should rather look to the incompatibility of death and exile, and connect them by a disjunctive conjunction.

αἰδέσεως is here not 'compassion' generally, but mercy shown by the next of kin, whose forgiveness of unintentional homicide was sufficient to exempt the culprit from punishment. φιλανθρωπία is the more general term, 'leniency and consideration' would adequately represent the two words.

ὀφλὼν δίκην, 'having become liable to pay a penalty'; ὀφλεῖν, 44 though commonly referred to ὀφλισκάνειν, being the regular aorist from ὀφείλειν, of which ὄφελον is an old imperfect (see Monro, Homeric Grammar, § 32). So we have ὀφείλων δίκην, § 77.

τὴν ἐξούλην. The ordinary reading is ἐξούλης, sc. δίκην, and this is the more usual form of the expression. But in this passage the best MSS. have ἐξούλην, and the form is justified by the use of the acc. plur. in Andocides de Myst. p. 10. 15. The theory of the ἐξούλης δίκη, which was practically a suit for recovering a judgement-debt, was that the creditor was entitled, when the time appointed for payment had expired, to take possession of the lands or goods of the debtor. If he was prevented from doing so, or the debt was not paid, the form of further proceedings was to bring an action against the debtor for having forcibly ejected

him from such possession, the entry and ejectment being probably in most cases both of them legal fictions. But inasmuch as force was assumed to have been exercised, the consequent action, called *ἐξούλης δίκη* (from *ἐξείλλω* in the sense of forcibly excluding), came technically under the class of *ὑβρις*, which comprised all offences attended with wilful violence. Hence its consideration in the present connexion, and hence the penalty of a fine was payable to the state in addition to the liquidation of the debt.

ἐκὼν παρ' ἐκόντος, 'as a voluntary transaction on both sides.'

ἀποστερήσει is here used in its strict sense of embezzling money entrusted to one's charge.

οὐδὲν αὐτῷ, κ.τ.λ., 'he has no account to settle with the state.'

- 45 *κατὰ τῶν ἔξω*, 'a public offence not only against the individual outraged, but against the general mass of the citizens who have no personal interest in the matter.'

τὸν πεισθέντα, 'the man who is cozened,' *ἐκόνθ' ὑφ' ἐκόντος*.

διόπερ, as usual, marks rather an incidental result, than the main consequence of any line of action. 'And so it is that for the actual outrage the law allows any one to institute the prosecution, but it assigns the whole penalty to the state.' It has been objected that Demosthenes took credit above, § 28, for not adopting the course which would have brought him some personal advantage from the suit, and that therefore under some circumstances the penalty did not all go to the state. But his personal satisfaction would have accrued from an *ἰδία δίκη*, which he alone could institute, not from the public *γραφή*, which it was competent for any citizen to initiate.

ἐφ' αὐτῷ, 'in consideration of what was done to himself.' Schaefer, however, takes this as meaning '*in potestate sua*,' so that *ἐφ' αὐτῷ λαμβάνειν* would mean 'to receive as his own.'

- 46 *καὶ τοσαύτη, κ.τ.λ.*, 'and to such an extreme did the lawgiver go in his precautions against violence.' This passage illustrates the low value set upon the life of a slave, if it should seem strange to Demosthenes that he should be protected against outrage.

ἐξεῖναι ἐπέτρεψεν is not tautological, *ἐπέτρεψεν* expressing the personal resolution of the lawgiver, *ἐξεῖναι* the effect of this resolution embodied in his enactment. 'When he found any action to be inexpedient, he did not allow it to be sanctioned.'

NOMOS. The law about ὕβρις is also quoted in Aesch. c. Tim. 47 p. 3. 14, and that orator's comments on it sufficiently prove that, though we cannot depend on the text of the law as given there, yet the text as given in this speech cannot possibly be genuine. But it carries its own condemnation on the face of it, (1) by imposing a limit of thirty days within which an action must be brought, thus reducing the γραφή ὕβρεως to the class of trivial suits, ἔμμηνοι δίκαι, to which alone such restriction applied: (2) by requiring the court immediately to pass such sentence as it thought fit, whereas in ἀγῶνες τιμητοί the assessment of the penalty followed on a further hearing, and the court could only choose between the penalties assessed respectively by the prosecutor and the defendant: (3) since the clause to penalize vexatious proceedings expresses an enactment of general application, which would hardly be embodied in each law to which it applied, and would at any rate not be inserted in the middle of clauses relating to the special subject of the law: (4) individual expressions (see below) give strong grounds for suspecting their genuineness.

ἡ παράνομόν τι ποιήσῃ. These words seem to be added *ex abundanti cautela*, to guard against a plea that any unlawful act alleged against a defendant was not technically ὕβρις.

οἷς ἔξεστιν, i.e. all who were not under any legal disability, not ἄτιμοι.

εἰσαγόντων, 'let them admit the case into court': see on § 3.

καταγνῶ. The universal but impossible reading of the MSS. is καταγνῶτε. καταγνῶ is found as a marginal emendation in a Paris MS. Wolf suggested καταγνωσθῇ, to be understood impersonally.

γραφὰς ἰδίας. Though the distinction conveyed by the word ἰδίας was known to Athenian jurisdiction, it is nowhere else introduced into a law, and seems here quite unnecessary.

ἐὰν δὲ ἀργυρίου τιμηθῇ τῆς ὕβρεως. These words are extremely difficult to give any meaning to. If the intervening clause about the ἐπωβελία were struck out, so that the offender could be treated as the subject of τιμηθῇ, it might run 'if he be condemned to the penalty of a fine for his outrage,' this passive use of τιμηθῆναι being found in c. Timocr. p. 732. 21 ἂν τις ἀλφῇ κλοπῆς καὶ μὴ τιμηθῇ θανάτου, but apparently nowhere else. Or it might be impersonal, as in Plat. Legg. p. 946 E ἐὰν ἡ τῷ θανάτου τετιμημένον, 'if sentence of a fine be passed upon him.' Conjectural emendations have been

proposed, but it seems waste of time to consider them in a passage with so little claim to be considered genuine.

- 48 τί οὖν πρὸς θεῶν; 'what then, in the name of heaven, is the outcome of all this?' The outcome is very briefly summed up in the short apodosis to the long protasis which follows: that the foreign nations from whom the Athenians derived their slaves would seek to form the most intimate ties of friendship with the state which took such care of those whom they enslaved.

παρ' ὧν. The Athenians mostly obtained their slaves from the interior of Asia Minor, through the agency of the Greek colonies, and from the Thracians, who very frequently sold their own children into slavery. Comparatively few were reared in the families of their masters.

- 49 ἥμεροι, 'civilized.'

φύσει, κ.τ.λ. The emphasis laid on the intensity of the enmity should be noticed. It was 'natural' (φύσει), 'hereditary' (πατρικῆς), and 'an elementary principle in their very constitution' (ὑπαρχούσης). We might render it, 'though their enmity towards you is an hereditary instinct naturally implanted in them.'

ὧσων, the direct object of κτήσωνται, is attracted into the case naturally following on the intervening participle καταθέντες, to avoid the necessity of a second pronoun in construction with it. The full grammatical sentence would be ὅσους ἂν δούλους κτήσωνται τιμὴν καταθέντες αὐτῶν.

τέθινται, 'have framed a law.' The middle voice is used of a state under a constitutional government passing laws by mutual agreement of the citizens; the active either of an absolute monarch, laying down a law for his people, or of the proposer of a law, bringing it before his fellow legislators.

- 50 εἰ ταῦτ' ἀκούσειαν, κ.τ.λ. These words resume and sum up the long protasis, after the interruption caused by the interposed speech.

οὐκ ἂν οἴεσθε. The ἂν belongs of course to ποιήσασθαι. Its position draws attention at the outset to the conditional character of the apodosis.

προξένους. Προξενία expresses a condition of friendly relation between states corresponding to that of ξενία between individuals. Here the word πρόξενοι is used in the most general sense of this relation, 'to bind them to themselves by mutual ties of hospitality.'

It is more usually found with a narrower technical meaning, of the individuals in either state who were charged with the duty of showing hospitality to visitors from the other, and caring generally for their interests.

εὖ δόξαντ' ἄν, 'which would be thought excellent even among the barbarians, if they were made aware of it,' ἄν marking the conditional nature of the opinion hypothetically ascribed to the barbarians.

κἂν . . . εἰ. It seems quite impossible that the ἄν here should 51 belong, as some commentators have urged, to ποιεῖν in the apodosis. Κἂν εἰ is repeatedly found, especially in Plato, as an idiomatic equivalent for 'even though.' Originally it was probably elliptic, the ἄν belonging not to the main apodosis of the sentence, but to a suppressed secondary apodosis within the protasis. Thus in Plat. Rep. p. 477 A *ικανῶς οὖν τοῦτο ἔχομεν, κἂν εἰ πλεοναχῇ σκοποῖμεν*; it is not difficult to supply with the κἂν a further *ικανῶς ἔχομεν*: and here we might equally supply *δόξειε ποιεῖν* after κἂν. But the combination, like *ὥσπερ ανεί*, seems to have become fossilized, and is used, almost like a single word, with the indicative in both protasis and apodosis, as in Plat. Phaed. p. 71 B *πάντα οὕτω, κἂν εἰ μὴ χρώμεθα τοῖς ὀνόμασιν ἐνιαχοῦ, ἀλλ' ἔργῳ γοῦν πανταχοῦ οὕτως ἔχειν ἀναγκαῖον*: and it is more probable that in this passage Demosthenes had no consciousness of any ellipse. It is quite good sense, though perhaps not pedantically strict grammar, to say, 'as it is, he seems to me not to be acting otherwise than you would expect of him, even if he were to declare him guilty of profanity.'

ἀνηρημένον, 'enjoined on the state.' The word in this sense is used especially of oracular responses, cp. Thuc. i. 25. 1 *ὁ δ' αὐτοῖς ἀνείλε παραδοῦναι*.

χοροὺς ἱστάναι καὶ κνισᾶν ἀγυιάς, 'to organize religious dances and to make the streets steam with the fat of sacrifice.' We find similar manifestations of rejoicing ordered by Admetus in Eur. Alc. 1155

*χοροὺς τ' ἐπ' ἐσθλαῖς συμφοραῖσιν ἱστάναι
βωμούς τε κνισᾶν βουθύτοισι προστροπαῖς,*

and κνισᾶν ἀγυιάς occurs again as a technical expression in Aristoph. Eq. 1320; Av. 1233.

The connexion between the choruses thus organized in the streets

and the position of Demosthenes as χορηγός is to be found in the popular Bacchic revelry out of which all the dramatic poetry of Athens was developed, and to which it owed the religious character which throughout attached to its representation.

- 52 Πανδίωνος. According to Athenian legend Pandion was the son of Erichthonius, or Erectheus I, and father of Erectheus II, commonly looked on as ἥρως ἐπώνυμος of the Athenians.

χάριν, 'thanksgiving,' naturally associated with the χοροί, and so here joined with ἱστάναι, the word in conventional use with χορούς. The χοροί would be the embodiment of the thanksgiving for the harvest.

ἱστάμεν, the regular form of the infinitive in Doric, in which dialect the forms in -ναι and -μεναι probably do not occur. Similarly στεφαναφορεῖν, καττά (for κατὰ τά), and μνασιδωρεῖν are Doric forms.

ἀνίσχοντας, if the right reading, would seem to imply that the infinitives ἱστάμεν . . . στεφαναφορεῖν . . . μνασιδωρεῖν, with the subject of which the participle is in agreement, are dependent on some word like κελεύει, as in the following oracle from Dodona, or συμφέρει, as in the very similar form of oracle in the oration adv. Macart. p. 1072. 17.

- 53 The former of the two oracles from Dodona has no bearing whatever on the subject.

παρηνέγκατε, 'ye let the time for the sacrifice and the sacred embassy go by.'

τῷ Ναίῳ, 'to Zeus of Dodona'; Nāa occurring in an inscription from Priene (Boeckh, Corp. Inscr. ii. 579) as the name of a festival at Dodona.

Διώνη, probably the same name as Diana, seems to be simply a feminine form from Ζεύς, and therefore a general term for the consort of that god, not necessarily to be either identified with Here, or distinguished from her.

πρὸς τὸ ἀνάθημα, 'to represent the offering which they promised to make.'

- 54 ἐνθυμείσθαι, 'to infer,' whence Aristotle's term ἐνθύμημα, an argument based on probability.

πρὸς ἀπάσαις, κ.τ.λ., 'as an additional clause in all the oracles that come to you.'

τῇ δὲ τῶν ἐπινικίων, 'on the day of the feast in honour of his victory.' 55

τότ' ἤδη = *tum demum*, 'then and not till then.'

ἄλλο τι πλὴν. So Plat. Soph. p. 228 A αἶσχος ἄλλο τι πλὴν τὸ τῆς ἀμετρίας πανταχοῦ δυσειδές ὃν γένος; The more usual expression is ἄλλο τι ἢ, which Plato uses idiomatically, and often compresses into ἄλλο τι, in the sense of *nonne*.

ἀπλῶς, 'without more ado.' Though the law forbade the employment of any foreigner in a chorus, yet if one had been once admitted, then his person was as sacred as the others during the festival, and while he was engaged in the duties of a χορευτής (this is evidently implied), the χορηγός of a rival chorus might not take action against him, either by summoning him before a magistrate, or by summarily ejecting him from the chorus. 56

προσκαλέσαντι. The middle voice is more usual in this sense, both in the simple and in the compound verb; the active being used of the magistrate issuing the summons. Perhaps the active implies that Demosthenes had no personal interest in the prosecution, which he conducted as a public official, on public grounds.

σκοπεῖν, 'to investigate the case.'

καθίξεσθαι, 'to take his seat as a spectator.' This form of the middle present is now well established, as against καθίζεσθαι.

οὐδέ . . . οὐδέ. The first οὐδέ practically emphasizes the smallness of the one offence, 'the man who did no more than summon the χορευτής,' the second the enormity of the other, 'the man who went so far as to assault the χορηγός.' 57

τῶν ἀεὶ κυρίων, 'such of you as may be in power for the time being.'

ἐπὶ συμφορᾶς . . . γεγονότων, 'some who have been in trouble.' 58 So in § 59 ἀτυχίαν, and in § 60 ἡτυχηκώς are used euphemistically of persons who had incurred ἀτιμία.

ἀστρατείας, 'for failing to appear on service when summoned,' as opposed to λιποταξία, 'desertion from the ranks.'

φιλονικῶν, 'in his eagerness for victory.' So the best MS. for φιλονεικῶν, 'in the spirit of rivalry.' Cobet, however, thinks that there is no distinction of meaning between the words, and that φιλόνεικος with its derivatives is merely a corruption from φιλόνικος. 59

ᾤκνησαν, 'they shrank from so invidious a proceeding.'

τοσοῦτον τῆς εὐσεβείας, κ.τ.λ., 'to such an extent might be seen the pious spirit of forbearance carried in each one of you.' Most MSS., however, omit the article before συγκεχωρηκός, in which case the rendering would be 'such a spirit of piety may one see to have exercised forbearance in each one of you.'

τοσοῦτ' ἀπέχει τῶν χορηγῶν, sc. τινὰ κωλύειν—'so far is any one from interfering with the sacred person of a choregus.' This is the reading of S; the others vary considerably in detail, but mostly add the words τινὸς ἀψασθαι, perhaps derived from a gloss on S, τινὸς ἀπτεσθαι.

- 60 κορυφαῖος, 'the leader of the chorus,' as opposed to χορηγός, the manager and conductor of it. Here the word may simply be a gloss, to explain by a familiar technical term the more general expression ἡγεμὼν τῆς φυλῆς, 'the chief man (for this purpose) of his tribe.'

εἶδε, 'saw his way to taking this advantage.'

ὥσπερ ἂν εἰ here points definitely to a suppressed apodosis, 'as would have been the case if any one had desired to turn out a foreigner.' But see on καὶν εἰ, § 51.

αὐτόχειρ: a word commonly used only of a murderer, and so probably here employed to emphasize the enormity of the ἀσέλγεια, 'personally to be guilty of such brutality.'

- 61 τῶν μὲν . . . Μειδίαν δέ. A good instance of the grammatical figure Parataxis. There was nothing either 'unnatural' or 'past bearing' in the conduct of the χορηγοί set forth in the clause introduced by μέν; it is merely set side by side with the latter clause, in a way common in Demosthenes, to intensify by force of contrast the abominable insolence of Meidias. We should rather introduce the contrasted clauses by 'while,' and 'at the same time.'

παρὰ τοῦτο, 'owing to this': cause and effect being looked upon as proceeding in 'parallel lines. So Thuc. i. 141. 9 ἕκαστος οὐ παρὰ τὴν ἑαυτοῦ ἀμέλειαν οἶται βλάψειν.

ἀναλίσκοντας, ἀγωνιῶντας, 'though they are incurring much expense, yet restrain themselves in their eager competition.'

προορᾶσθαι, κ.τ.λ., 'looked to see what your wishes and your anxiety for the success of the festival would require them to do.'

ἐπίτιμον ὄντα: though he had not the excuse, which the others might have had, of his victim labouring under some disqualification.

ἀντιχορηγῆσαι, 'was a rival χορηγός.' The word is found in 62
Andoc. c. Alc. p. 34. 40 οὐ τύπτων τοὺς ἀντιχορηγοῦντας, and
apparently not again before the time of Plutarch, who mentions
that Alcibiades did assault the rival χορηγός. Plut. Alc. c. 16.

φρονῶν ἐφ' αὐτῷ, 'taking pride in himself,' the dative with ἐπί
commonly expressing the ground on which an opinion is based.

κατερρήγνυε. Porson, on Eur. Med. 744, notes that such forms, 63
pointing to a conjugation in -ύω, are never found in tragedy or early
comedy, but begin to creep in sparingly about the middle period
of Aristophanes. In Demosthenes they are common. The force
of the imperfects should be noticed: 'he was not in the habit of
tearing up the dresses, or doing any of the things which Meidias
made a practice of.'

ἡνείχετο . . . ὄρων, 'he was content to look upon.'

ταύτῃ συγχωρεῖν, 'he thought it only fair to give way to the order
in the state to which he knew that he himself owed his success in
life.'

τὸν Κολωνῆθεν, κ.τ.λ., 'who came from his deme of Colonus to 64
accuse Chabrias.' The form Κολωνῆθεν is derived from Κολωναί, an
alternative form quoted from Callimachus for Κολωνός. There is
also the collateral form κολωνή, a hill, but this does not appear as
a name for the deme. The story is that the Thebans, having been
entrusted with the charge of Oropus by Chabrias in B.C. 366,
refused to give it up when called upon to do so. Chabrias and
Callistratus were brought to trial on a charge of complicity with the
Thebans, when the prosecution was led by Philostratus, and
Callistratus made a very brilliant and successful speech for the
defence, which is said to have first inspired Demosthenes with the
desire of being an orator.

χορηγοῦντα παισὶν Διονύσια, 'furnished a chorus of boys at the
Dionysia.' Cp. Aristoph. Ach. 1155 Λήναια χορηγῶν: χορηγῶν
having a quasi-transitive force, as though it were, 'managing the
festival as χορηγός.'

ὅποι μὴ προσῆκεν αὐτῷ, 'where he had no business to be'; the
use of μὴ being due to the conditional nature of the sentence, = εἴ
ποιοι μὴ προσῆκεν.

ἔδρακα. It seems now well established that this is the correct 65
form of the perfect in all classical writers. The supposed form

έώρακα, of which there is no certain example except in late Grammarians, would presuppose a form ἡφόρακα, whereas there is no instance of the vowel of reduplication being represented by ἡ. The mistaken form probably was formed by working back from the pluperfect (έωράκεσαν, Thuc. ii. 21. 2), where, as in the imperfect έώρων, the long vowel is due to a metathesis from ἡ-όράκεσαν, and the ἡ represents not the reduplication but the augment. So έάλωκα beside έάλων. See Liddell and Scott, s. v., and King and Cookson, Sounds and Inflexions, p. 387.

έχορκούντα, 'dictating the form of the oath.' This refers to the incident mentioned in the second 'argument' of the speech (§ 4), that when the judges were taking the oath to award the prize to the best competitor, Meidias suggested the insertion of the words, πλὴν Δημοσθένους.

- 66 έχει τινα συγγνώμην, 'carries with it some show of excuse.' So 'habet' is used in Latin with abstract nouns, as in Cic. Phil. i. 3. 7 'plus admirationis habet.'

έλαύνοντα, 'when worrying a man out of personal animosity,' is opposed to χορηγόν ὄντα, and έκ προαιρέσεως, 'of deliberate purpose,' to φιλονικία ύπαχθέντα, the force of ταῦτα ποιείν being continued from the former clause. In the one case the motive was rivalry in a public contest, in the other it was private spite; in the one the assailant is supposed to commit the assault in the heat of the moment, in the other it was deliberately planned.

έφ' άπασι, 'on the first occasion that offered.'

τήν ιδίαν δύναμιν, κ.τ.λ., 'merely by way of showing that his individual power is stronger than the laws.'

άν ό δέινα, κ.τ.λ., 'if I shall have incurred the enmity of so and so.'

τίς . . . έστιν; The anomaly of a present indicative in the apodosis of a conditional sentence is here apparent rather than real. The true apodosis is τίς άν έθελήσειεν, and in the periphrasis which introduces it all languages would agree in using the present indicative.

άθλιος, 'such a poor creature.'

- 67 τό πάντας ποιούν, κ.τ.λ., 'what makes all men show public spirit and willingness to spend money is simply this.'

προσαπεστερήθην, 'I was deprived of my prize as well.'

έξήν . . . λυπείν, 'might have annoyed me under the circum-

stances as they actually existed': '*potuit laedere.*' ἐξῆν ἂν would be rather '*laedere potuisset,*' 'would have had it in his power to hurt me under circumstances not determined.'

καὶ μηδὲ διαῖραι, κ.τ.λ., 'and all this without my being able so much as to open my mouth about what he was doing.'

ὑπέστην, 'I undertook,' cp. ἀνθυποστῆναι below, and ὑπέστην again 68 in § 69.

οὕτω, sc. by putting himself on equal terms with me, and spending his means as I did. The former would be done once for all, when he came forward to undertake the task, the latter would continue during his tenure of office. Hence the difference in tense between the participles. So ἀνθυποστῆναι marks the undertaking, a single act which he could have completed once for all, ἀφαιρέσθαι, an attempt to take away the victory, which even then should have been made without the accompaniment of insults and blows.

οὐδ' ἐνεανιεύσατο τοιοῦτον, 'he did not show any spirit of this sort.' 69 The word expresses the exhibition of such spirit as a lad of mettle would display, without any reference to the actual age of Meidias, who at this time was about fifty years old.

εἴτε καί, like εἴτ' οὖν, points to the alternative which the writer or speaker himself prefers, 'or, as I should rather say, under the influence of honourable ambition.'

παρηκολούθησε, 'dogged my footsteps with a series of such brutal and obtrusive insults.'

τελευτῶν, 'at last,' a common use of this participle, almost with the force of an adverb. So ἀρχόμενος, 'at the beginning.'

ἢ ὡς δέον. Οὐ δέον is the reading of most MSS., the οὐ being 70 a pleonasm common in comparative sentences. It would not be translated in English, but finds an exact equivalent in the French idiom, 'on ne peut faire autrement qu'on ne trouve juste.'

τῷ μηδὲν ὑποσσελαμένῳ, 'who has taken in no reef in his sail.' We should express the idea rather by a different metaphor, 'who has put no curb upon his insolence.' The whole sentence may be rendered, 'For it is neither just nor appropriate that the man who has put no curb on his insolence should find the slightest element of safety in his victim's forbearance, but the culprit should be punished as the cause of all that is incurable, the victim receive proofs of your gratitude in the assistance that you render him.'

ἐπὶ τοῦ βοηθεῖν is strictly, as Schaefer points out, 'dum adiuuatis,' 'at the time that you render him assistance,' 'taking that opportunity for rewarding him.'

- 71 ὥς οὐ γεγενημένου. In the *oratio recta* this would have been stated as a positive fact to justify the charge of exaggeration on the part of Demosthenes. 'Though no evil result has ever yet accrued, &c.' As therefore οὐ would have been used in the *oratio recta*, it is retained as usual in the *oratio obliqua*.

ἴσασιν ἅπαντες, κ.τ.λ. The difficulty of this passage consists partly in the subject (Εὐθύνοῦ) and the object (Σώφιλον) being in the same case, partly by the interruption of the story in the parenthesis describing Sophilus, leading to the necessity of picking up the thread of it with τοῦτον, which must refer to the last mentioned Sophilus. The order of events seems to have been as follows. On some quarrel arising, Sophilus, the stronger man, struck Euthynus, with the evident intention of insulting him, ὑβρίξειν αὐτὸν ᾤετο. Thereupon Euthynus, exasperated by the contumely of the blow, struck Sophilus by way of retaliation so violently, probably with some weapon, as to kill him on the spot.

τὸν παγκρατιαστήν. We are told by Aristotle (Rhet. i. 5. 14) that the παγκρατιαστικός combined the qualifications of the παλαιστικός and of the πλεκτητικός, and used both wrestling and boxing in his attack.

οὕτως ἰδίᾳ, 'quite private,' οὕτως being probably deictic, and accompanied by some expressive gesture. We may compare the Homeric use of τοῖον (as in Odyss. iv. 776 σιγῇ τοῖον), and the French 'comme ça.' As the σύνοδος κοινή below is itself quite a small party, of eight or nine people, and yet larger than this one, we may probably take the present expressions as meaning, 'when they were spending a quiet evening together, quite as you may say by themselves.'

ἴσασιν Εὐαίωνα, κ.τ.λ. There is a similar confusion in this clause from the subject and object being again both in the accusative, but it is clear from § 73 that Euaeon killed Boeotus. He was probably the brother of Leodamas, a famous orator, whom Aeschines (c. Ctes. p. 73. 20) prefers to Demosthenes.

διὰ πληγὴν μίαν, 'in revenge for a single blow.'

παρέστηκε is probably not the aorist expressive of habit, but 72 refers only to the single case of Euaeon, which is then explained as coming under a general rule.

καίπερ ὃν δεινόν, 'though this too is offensive.' Cp. Quintil. vi. 1. 17 'Plurimum tamen affert atrocitatis modus, si graviter, si contumeliose: ut Demosthenes ex parte percussi corporis, ex voltu ferientis, ex habitu Meidiaei invidiam quaerit.' Pliny also (Ep. vii. 30. 4) refers to this passage as one which he had humbly attempted not to rival but to imitate.

οὐδ' ἂν ἀπαγγέλλαι. This would apply to the gesture, and look, and tone of voice, and generally to the intention of insulting, but hardly to the pre-existing enmity, or the actual character of the assault, whether a blow with the closed fist, or a slap on the cheek with the open hand. Schaefer, however, thinks that κονδύλοις and ἐπὶ κόρρῃς refer to the same blow, that it should be on the side of the face being the climax of the offence.

ἐξίστησι, 'drives men out of their minds,' cp. Eur. Bacch. 850 πρῶτα δ' ἔκστησον φρενῶν.

οὕτως . . . ἐναργής, 'with all the vividness with which the outrage comes before the eyes of the victim and the bystanders at the time when the offence is actually given.'

προσῆκε, 'it was natural for me.' προσήκει expresses what is 73 fitting, not in itself, but for the person concerned, because his position and circumstances are what they are. So passionate resentment for injuries received was, according to Demosthenes, what you would reasonably expect in himself, in a much higher degree than in Euaeon, under their respective circumstances.

οἱ . . . ἔμελλον, 'who were likely to have reproached Boeotus for his conduct, but to praise Euaeon if after such treatment he showed patience and self-control.'

οἱ μὴδὲ βαδίζειν ἔξην, 'to whom he was under no obligation to go 74 at all.' This last point of contrast has rhetorical rather than logical force. It is true that Demosthenes was obliged to confront the danger that attended his presence in the theatre, but Euaeon could hardly be said to have voluntarily put himself in the way of insult, unless he had reason to believe that Boeotus would so transgress the laws of society as to assault him contumeliously at a dinner party. But the antithesis, though in some degree false, was perhaps

irresistible, as winding up a vigorous and otherwise well sustained enumeration of the points of difference between the two cases.

σωφρόνως, 'with discretion.' As however his discretion might have been thought to be excessive, when his honour was assailed, he thinks it well to attribute his forbearance in part to the influence of fortune.

πολλὴν συγγνώμην, κ.τ.λ., 'I can fully sympathize with any one who has taken the law into his own hands.'

75 δεηθέντα. See on § 5.

οὔτε φιλόπρωπον, κ.τ.λ., 'nor did anything, either great or small, that was in the slightest degree calculated to conciliate the favour of the jury.' φιλόπρωπος is used in much the same sense, of trying to deprecate severity, in c. Steph. A. p. 1102. 22 φιλόπρωποι λόγοι παρὰ τῆς μητρὸς ἐγίνοντο καὶ δεήσεις ὑπὲρ Φορμίωνος, though with a less contemptuous tone than here.

τοὺς δ' ἀπογόντας, 'those who voted for his acquittal'; a rare use of the word, found mostly as here in antithesis to καταγνῶναι.

δεδωκέναι, 'to have condoned': cp. de Cor. p. 274. 1 δότε δ', εἰ βούλεσθε, δότε αὐτῷ τοῦτο.

76 παράδειγμά γε. Two MSS. have με written above γε, and one has τοῦτον (sc. Meidiam) inserted after it, both apparently suggestions to supply a supposed want of the person who should be the example. But Demosthenes probably means that the whole proceedings would be a warning for the future to such men as Meidias: so that παράδειγμα is the subject of γενέσθαι, and not a predicate.

μετὰ τῆς ὀργῆς, 'with the fit of passion still upon him.' Reiske unnecessarily suggests μεστόν.

77 μὴ μεγάλου, κ.τ.λ., 'had there not been some heavy score owing to him beforehand.'

περὶ ταύτης, sc. τῆς ἔχθρας. There is a slight confusion in the use of pronouns here, τούτων being again 'all that relates to the enmity,' and this being once more taken up with περὶ αὐτῶν.

διηγήσασθαι simply adds definiteness to the more general εἰπᾶν, 'to tell you about it with full details.'

ἀνωθεν, 'from a very distant point.' So ἀνωθεν λέξω, § 160.

78 τὰς δίκας ἔλαχον, 'when I instituted my proceedings.' See on § 25. The reference is to the action which Demosthenes brought against Aphobus and his other guardians, for breach of trust in

appropriating his property. The suit was tried in 366 B.C., when Demosthenes was about eighteen or nineteen years old.

μειρακύλλιον κομιδῇ, 'a mere boy.' This diminutive of a diminutive is found elsewhere only in the Comic poets.

εἰδώς [οὐδὲ γινώσκων]. If the reading be genuine, it is a good instance of the distinction between the two words, 'not knowing of his existence, still less having any personal acquaintance with him.'

ὥς μὴδὲ νῦν ὥφελον, 'as I would I did not even now.' The occurrence of μὴ in this idiomatic usage of ὥφελον or ὥς ὥφελον seems due to a grammatical confusion. ὥφελον νικᾶν strictly means, 'had all gone right, I ought to have been victorious,' and this if negated should strictly speaking have been οὐκ ὥφελον νικᾶν. But as the expression came to be used as a formula of wishing, and μὴ is the negative naturally employed in such formulae, it came to be used as it is here, the true analysis of such formulae being lost sight of. See Goodwin, Greek Moods and Tenses, §§ 734, 736.

εἰσιέναι, sc. εἰς τὸ δικαστήριον, εἰσιέναι being commonly used in this connexion as practically a passive to εἰσάγειν.

εἰς ἡμέραν, κ.τ.λ., 'for the fourth or fifth day from that time': from the day that is on which Meidias and his brother burst into the house of Demosthenes in the manner described.

ἀντιδιδόντες τριηραρχίαν. Strictly speaking it was the property, not the trierarchy, that was offered in exchange; but as the object of the manœuvre was in ordinary cases to get rid of the λειτουργία, this is represented, by a natural inaccuracy, as the direct object of the ἀντιδοσις. For the circumstances of the present case see Introduction. It would appear from the second speech against Aphobus, p. 840. 27, that the proposal of Thrasylochus was the result of a plot between him and the guardians of Demosthenes, who thought that under the circumstances he would accept the alternative of exchanging properties, and so would lose his right to proceed against them for embezzlement. He foiled them by undertaking the trierarchy.

κατέσχισαν, κ.τ.λ., 'they smashed in the doors, as already becoming 79
ing their own property.'

ἐνδον οὔσης, 'living at home,' as an unmarried daughter of the house.

οὐ γὰρ ἔγωγε, κ.τ.λ., 'for nothing would induce me to speak their

language.' Plutarch tells us (Apothegm. Reg. 19, Hieronis 4) that Hiero fined Epicharmus *ὅτι τῆς γυναικὸς αὐτοῦ παρούσης εἰπέ τι τῶν ἀπρεπῶν*. Cp. Ter. Heaut. 1042 'pudet dicere hac praesente verbum turpe.'

ῥητὰ καὶ ἄρρητα, 'every kind of abusive language.' Cp. de Cor. p. 268. 13: and Hor. Epp. i. 7. 72 'dicenda tacenda locutus.'

ἀφίσαν, 'they were for surrendering the suits.' If the whole property of Demosthenes had passed to Thrasylochus, the claims against the guardians would have become his as part of it, and therefore it would have been for him to determine whether the action should be still maintained.

80 *τὴν ἀσέλγειαν*, 'the brutal behaviour of the men.'

ὅσα ἐδυνήθην, 'what I was ultimately able, as a matter of fact, to recover.' He paid the twenty minae to the contractors for the expenses of the triarchy, in the expectation of recovering, not only the ten talents which the court awarded him, but the whole value of the property, estimated at fourteen talents or more, which his guardians had appropriated. For the method of the trierarchy see on § 154.

συνῆδιν. *συνοῖδα* is used with the participle either in the nominative, agreeing with the subject, or in the dative, as here, agreeing with the reflexive pronoun. In Plat. Apol. we find both constructions very near together, p. 21 B *ξύνοιδα ἐμαντῷ σοφὸς ὦν*; and p. 22 C *ἐμαντῷ γὰρ ξυνήδη οὐδὲν ἐπισταμένω*.

εἴκοσι μνᾶς. About £80. As the ships at this time were maintained by two trierarchs each (*συντριήραρχοι*), the whole expense of the trierarchy would seem to be not necessarily more than forty minae. The contractor in this case was Callippus, and since (if we may trust a statement in the spurious oration in Polycl. p. 1222. 24) Callippus was eventually *αὐτοκράτωρ τῆς νεώς*, he probably contracted for both shares in the trierarchy, unless indeed he was originally *συντριήραρχος* with Thrasylochus.

81 *ἐρήμην*, sc. *δίκην*, i.e. I gained my suit by default, from the defendant not putting in an appearance.

λαβὼν ὑπερήμερον καὶ ἔχων, 'finding that he had failed to pay in time, in which condition he still remains': *ἔχων* marking the hold which Demosthenes continued to have upon him, *λαβὼν* his first obtaining the hold.

οὐδένος ἠψάμην, 'I never touched a drachma of his money.' Cp. Cic. Fam. ii. 17. 6 'de praeda mea . . . teruncium nec attigit nec tacturus est quisquam.'

λαχὼν ἐξούλης. See on § 44.

εἰσελθεῖν, sc. εἰς τὸ δικαστήριον, as in § 176: 'to get the matter into court.'

τοσαύτας τέχνας, κ.τ.λ., 'so many devices and subterfuges Meidias keeps finding out to put me off.' Cp. F. L. p. 373. 10 σκήψεις καὶ προφάσεις ἐρεῖ; and § 41.

τοὺς φυλέτας δι' ἐμέ, 'my fellow tribesmen on my account.' συμ-φυλέτης, like συμπολίτης, is unknown to classical prose.

οἶδαμεν . . . λελογχότα, though both well-attested forms elsewhere, 82 are seldom if ever found in Attic prose. The latter is however quite regular, and as old as Homer: the former is later, and due to a mistaken straining after a supposed symmetry of conjugation. It occurs again in other depositions, § 121.

τῇ κρίσει, 'since the action was commenced.' The statement that eight years had elapsed is in itself enough to prove that these depositions are fictitious.

ῆς εἶλον αὐτόν, by attraction for ἦν εἶλον, which is read by Blass. 83 αἰρεῖν is found either with an accusative of the person convicted, or with δίκην, 'to win a verdict'; but seldom with both accusatives together. Cp. however Isae. p. 64. 19 δίκας εἶλεν Εὐπολιν δύο.

δαιτητής. The 'arbitrator' here referred to was a public officer, appointed to try civil suits, sometimes as a preliminary proceeding, before it was brought before the δικασταί in the court of the Heliaea, sometimes in minor matters as a final action. Perhaps the nearest parallel in English procedure may be found in the hearing of a case before a Master in Chancery. There were most probably forty δαιτηταί appointed every year, four from each tribe. They must be carefully distinguished from the private δαιτηταί, or arbitrators appointed to settle a point in dispute by the contending parties.

ἀπράγμων, 'an easy-going kind of man.'

ἡ κυρία, 'the appointed day for giving judgement.'

84

διεξεληλύθα, 'all the requirements of the law had run their course': an intransitive use of the word which is perhaps without a parallel.

ὑπωμοσίαι, 'affidavits to justify delay,' on the ground of one of the parties to a suit being ill, or absent from Athens on public service. This sense of the word must be distinguished from a totally different use of it, to signify the preliminary oath made by the prosecutor in a γραφή παρανόμων, that his suit was bona fide, as in de Cor. p. 260. 24 εἶν ἐν ὑπωμοσίᾳ.

παραγραφαί, 'exceptions' taken to the form or matter of an indictment.

κατεδίκησεν, 'gave his decision against the defendant,' like καταγῶναι in a matter tried before the court. So ἀποδαιτῶν, below, 'to decide in his favour.' The double augment should be noticed, as in ἤντεβόλησεν, ἠνώχλουν, but in the present word it is the more remarkable as the syllabic augment in it is wholly anomalous, δαιτάω (from δίατα) having nothing to do with διά. Cp. διηκόνουν, διηκόνησα, from διάκονέω.

- 85 τῶν ἀρχόντων. It would seem that the decision of the δαιτητής required to be countersigned by the εἰσαγωγεῖς, or magistrates, who referred the matter to the arbitrator, and who were probably charged with seeing his decision carried into effect. In the present case the εἰσαγωγεῖς were the six inferior archons, and the proceedings would appear to have taken place in their office, which they were just leaving when Meidias appeared on the scene, and persuaded them to reverse their decision.

τὴν ἔρημον δεδωκότα, 'having, as seen above, given his decision against Meidias by default.' See on § 81.

μεταγράφειν, 'to change what they had written,' and so 'to alter the record,' 'to countersign an altered judgement.'

εἰδίδον, 'he offered them': and below οὐδετέρους ἐπειθεν, 'he was not by way of persuading either the archons or Straton.'

- 86 τὴν δίαταν ἀντιλαχών, 'having obtained leave for a new trial': literally 'having obtained the lot for a trial to take the place of the former trial.' The article is not quite easy to understand. It may be 'having got leave for the new arbitration which was necessary if the old one was to be superseded': but taken in connexion with the expression below, τὴν μὴ οὔσαν ἀντιλαχεῖν, it would rather seem as though δίκην ἀντιλαχεῖν came to be looked upon as gaining leave to set aside a judgement, and so the article identifies not the new trial, but the old one set aside. So in Zenoth. p. 889. 23 ἵνα τὴν

ἐρημον ἀντιλάχῃ, 'that he might set aside the judgement which had gone by default.'

οὐκ ἔμωσεν, 'he did not make the preliminary oath in the ἀντωμοσία': and so put Demosthenes off his guard, as though he meant to let the matter altogether drop.

κυρίαν γενέσθαι, 'to be made absolute against him,' the natural result of the appeal dropping, through his not taking the oath.

τὴν τελευταίαν ἡμέραν, 'the last day on which judgement could be given.' This being the last day of the month, *ἐνὴ καὶ νέα*, was looked upon as belonging to both the current month and its successor, and a doubt seems to have been prevalent as to whether the whole day was common to both, or half belonged to each. According to the latter view the time of the arbitrators' responsibility would end at noon, but Meidias acted on the former, and so took both Straton and the arbitrators by surprise. The words in brackets are rejected by Reiske and Schaefer as a gloss, partly from the difficulty of giving any meaning to *γίγνομένην*, partly because such an explanation of the month referred to would be needless before an Athenian audience. Dindorf points out further that the month is probably wrong, as Athenian magistrates usually went out of office at the end of Scirophorion. It is true that in this, being a twenty-nine days month, there was strictly speaking no *ἐνὴ καὶ νέα*, but the name, with the peculiarities attaching to it, had come to be applied to the last day of all months.

ὁ μὲν ἦλθε, κ.τ.λ. On this last day of the month, which closed the time of their responsibility, the *δαιτηταί* seem to have been bound to attend at the office of the *λογισταί*, to meet any complaints against their conduct in office. For some reason or another, possibly because an idea prevailed, as stated above, that this last day of the month, the *ἐνὴ καὶ νέα*, belonged quite as much to the following month, they seem to have been very casual in their attendance, and Meidias, taking advantage of Straton's absence, brought a charge against him of neglect of duty, and persuaded the chairman of the *λογισταί*, τὸν πρυτανεύοντα, to hear it at once, without even summoning Straton to appear, so that judgement went against him by default. It has been urged that, as Straton ought to have been present at any rate, Meidias was under no obligation to send him notice to attend, but the omission to do

so was at least a note of sharp practice on his part. The offence for which Straton was deprived of his civic rights seems to have been, not his conduct as *δαιτητής*, but his absence from the court of the *λογισταί* when his case was brought before them.

- 87 *κλητήρα* : strictly a witness that the prosecutor had duly summoned the defendant to appear in court. Cp. de Cor. p. 277. 15 *τίς οὖν ἐκλήτευσεν ἡμᾶς*; and the Latin '*antestari*.'

κατηγορῶν ἔρημον, sc. *δίκην*, 'bringing a charge against him in his absence.' This cognate accusative with *κατηγορεῖν* is rare, though found also in Plat. Apol. 18 C *ἀτεχνῶς ἐρήμην κατηγοροῦντες*. An accusative of the substance of the accusation is common. Dindorf takes *ἔρημον* with *ἐκβάλλει*, 'thrusts him from office as a defaulter,' but *ἔρημος* in this connexion seems always to be used of the trial, not of the person tried. The same objection would apply to the other reading *κατηγόρων ἔρημον*, 'with no one to accuse him,' besides that Meidias was himself present in that capacity. As used with *δίκη*, but not otherwise in Attic prose, the feminine form is usually *ἐρήμη*, but *ἔρημον* occurs again just below, and above § 85.

- 88 *τί ποτ' ἔστι, κ.τ.λ.*, 'what terrible disaster can it have been which made Meidias plot, &c.'

συγγνώμην ἔχειν, 'to make allowance for him.'

νῇ Δία. See on § 41. The pleas supposed to be urged in favour of Meidias are three : (1) the utter ruin involved in losing his suit ; but the penalty was only some £40 : (2) that the verdict was unjust, and so (3) he let the day for payment pass by without noticing it. It is not easy to see the connexion between (2) and (3), nor the force of Demosthenes' reply that he knew of the conviction the very day on which he was convicted, nor how this knowledge proved that the conviction was just.

- 90 *τὴν μὴ οὔσαν ἀντιλαχεῖν*, 'to move for a reversal of the judgement which he held to be untenable.'

πρὸς ἐμέ . . . καταστήσασθαι, 'and so to bring the matter to bear on me.' The middle voice in this active sense is not common, but marks the personal advantage which the subject gains by the transaction. Cp. Thuc. iii. 35. 2 *καθίστατο (ὁ Πάχης) τὰ περὶ τὴν Μυτιλήνην ἢ αὐτῷ ἐδόκει*.

ἀτίμητον, 'in which there is no *τίμησις*, or assessment of the

penalty': 'in order that Meidias may not be tried for an offence for which the law fixes the penalty at ten *minae*.'

δέον, 'when he was bound to do so': for the acc. abs. see on § 3.

ἐπεικείας, 'equity,' defined by Aristot. Eth. Nic. v. 10. 6 as ἐπανόρθωμα νόμου ἢ ἐλλείπει διὰ τὸ καθόλου.

ὑπάρχει, 'are the constitutional right even of those who are really guilty.'

ἐχαρίσαθ' αὐτῷ, 'had allowed himself this gratification'; so better 91 than the common reading ἐχαρίσασθε αὐτῷ.

ἐκεῖν' ἐποίησε, 'did he at least do this much? has he paid the penalty which induced him to ruin Straton?'

οὐδὲ χαλκοῦν, 'not one single farthing of it.' The χαλκοῦς was one-eighth of an obol, the value of which is estimated at rather more than 1½d.

δίκην ἐξούλης. See on § 44.

παραπόλωλεν, 'has been involved in my disaster,' or, as Shilleto renders it (on F. L. 396. 6), 'has become an accessory victim,' Demosthenes being the main victim. He compares Arist. Vesp. 1228 παραπολεῖ βοώμενος. This seems better than to explain the word (with Schaefer and C. R. Kennedy) as meaning 'he has been ruined as an episode (πάρεργον) in our quarrel.'

ἄνω κάτω, 'upside down.' In Attic prose this is generally ἄνω καὶ κάτω, but cp. in Aristog. A 792. 26 ἄνω κάτω πάντα χρὴ νομίζειν ἐστράφθαι.

ἀπρόσκλητον, 'without the defendant being summoned to appear.' 92

τῶν ἔρημον (sc. δίκην) καταδικαιησάντων, 'those arbitrators who gave a decision against him in his absence.' See on § 87. Straton is represented as the type of a class on whom Meidias would have inflicted similar injustice, had occasion required.

ἐφ' ὕβρει, 'out of mere insolence'; literally 'alleging insolence as his justification.'

ΜΑΡΤΥΡΕΣ. Several of the expressions in this deposition are 93 unclassical; e.g. κακηγορίου for κακηγορίας, ἡ κυρία τοῦ νόμου for ἡ κυρία ἐκ τοῦ νόμου, γενομένης ἐρήμου κατὰ Μειδίου for ὀφλόντος ἔρημον Μειδίου, καταβραβευθέντα for καταδικασθέντα. It is probably a mere compilation of the materials in the immediately preceding portion of the speech.

ΝΟΜΟΣ. If the law as given here be genuine at all, it can only 94 be a fragment of the law for which Demosthenes had called; and

not the portion which bears upon his argument. His object was to prove that Straton's decision was just, not that there was no appeal from it.

- 95 ἐστάναι, κ.τ.λ., 'there is no objection I presume to his appearing in court,' though his ἀτιμία would prevent him from giving evidence, or taking any part in the proceedings.

ἐν' ἡλικία, 'while he was of the age for military service,' the idea of military service not being necessarily implied in ἡλικία, but sufficiently suggested by the context: cp. Phil. i. p. 42. 10 ὁ ἐν ἡλικία ἂν ἔτοιμος ὑπάρξῃ στρατεύεσθαι. At Athens every citizen was liable to serve from his eighteenth to his sixtieth year.

φθέγξασθαι ἢ ὀδύρασθαι: see on § 4. As he was in the eye of law non-existent, even such inarticulate appeals would not be allowed to Straton, still less any expression of opinion as to the justice of his treatment.

- 96 παρὰ τὴν πενίαν: see on § 61.

τῶν πολλῶν εἰς, 'a mere cypher,' one in the multitude. Cp. Hor. Sat. i. 9. 71 'unus multorum.'

κατεδιήτησεν, κ.τ.λ. See § 84 note.

ἐπίτιμος, 'still in possession of the franchise,' as contrasted with ἄτιμος. Cp. §§ 61, 99.

παρεῖδε πρὸς τὰ δίκαια, 'thought little of Meidias in comparison of justice': the force of the preposition being that the importance of Meidias was as it were brought face to face with that of justice, and found to be of less account. παριδεῖν, 'to disregard' is rare, and apparently not found elsewhere in Demosthenes.

τῇνικαῦτα, 'there and then,' with an implication of consequence, but with a temporal reference clearly marked, as in the other passages quoted by Liddell and Scott as instances of the word being used without such temporal reference.

- 97 τὸν τηλικαύτας, κ.τ.λ., 'who exacts such redress for injuries which rest only on his bare assertion (for real existence they had none).'

ὑβρίζοντα λαβόντες, 'having caught him in the very act of committing an outrage.' The tense of ὑβρίζοντα gives great picturesqueness to the appeal, and should be emphasized in translation.

μήθ' ἑορτῆς . . . ποιούμενον, 'when you find that he pays no regard to the feast, &c.' μή being used rather than οὐ because his disregard for these things was the cause which ought to influence their

conduct. Ποιούμενον must depend on ἀφίσετε, since καταψηφίζεσθαι is always used with a genitive of the person condemned : and the awkwardness of the sentence has led some editors to condemn the words καὶ μήθ' . . . ποιούμενον.

ὦ πρὸς τῶν θεῶν. This expression contains two peculiarities, in the omission of the vocative, and the position of ὦ. The full expression would originally have been, τίνα, πρὸς τῶν θεῶν, ὦ δικασταί, ἔξετε ; Then first the ὦ would be thrown back before the words of adjuration, as in Plat. Men. p. 71 D ὦ πρὸς θεῶν, Μένων, τί φής ; and next the vocative is dropped, as here and in Plat. Apol. p. 26 E ἀλλ' ὦ πρὸς Διός, οὕτωςί σοι δοκῶ ;

νῆ Δία : see on § 41.

σχεδὸν αἴτιον, 'pretty much the cause.'

τὴν ἀφορμὴν δι' ἣν ὑβρίζει, 'the handle which enables him to commit the outrage.' δι' ἣν, as distinguished from δι' ἧς, marks not the instrument, but the enabling cause.

προσῆκει, 'it is your part, if you act as δικασταί should.' See on § 73.

διὰ ταύτην, 'because of its existence.'

παιδία γάρ, κ.τ.λ. See on § 5, and cp. Plat. Apol. p. 34 C εἴ τις . . . 99. *ἰκέτευσε τοὺς δικαστὰς μετὰ πολλῶν δακρύων, παιδία αὐτοῦ ἀναβιβασάμενος, ἵνα ὃ τι μάλιστα ἐλεηθείη.*

ὃ μὴ δυνήσονται, 'when it is *of a kind* that will pass their powers of endurance,' the use of μή marking that the misfortune in question is looked on as typical of a class. In this construction τοιοῦτος is more usually expressed in the antecedent clause, as in F. L. p. 445. 16 *τοιαῦτα παρ' ἡμῶν ὑποσχέσονται ἐξ ὧν μηδ' ἂν ὀτιοῦν ἢ κινηθήσονται.*

ταῦτα . . . τὰ τοῦδε : the children respectively of Meidias and Straton.

οὐδ' ἐπικουρίαν ἐνούσαν, 'that no relief is possible for the misfortune under which their father lies.'

ἅπλως οὕτως, 'absolutely as you see.' So in § 87 Straton is said to have become *καθάπαξ ἀτιμος*, disfranchised once for all, with the most serious kind of ἀτιμία, which was both perpetual and hereditary. It is only from these passages that we learn that this ἀτιμία, which was inflicted for the worst kind of offences against the state, attached to the particular offence of corrupt judgement on the part of a judge.

τῇ ῥύμῃ, 'by the impetuosity.'

100 τίς οὖν . . . ἀφαιρεθήσεται is the apodosis of the whole sentence down to συνοργισθήσεσθε, the three verbs ἐλεήσετε—περιπέπτωκε—συνοργισθήσεσθε being grammatically co-ordinate. 'Who then will cease from outrage? who will be mulcted of the money which leads him to commit it' (not, 'by means of which he commits it,' which would be δι' ὧν) 'if you have pity on Meidias as a victim of ill usage and if at the same time some poor man has quite innocently been involved by the wrong doing of Meidias in the most hopeless of misfortunes, and you show that you will not even share in his resentment?' Some editors treat τούτῳ δέ, κ.τ.λ., as a separate apodosis to εἰ . . . περιπέπτωκε, considering that δέ merely introduces the apodosis, but this use of δέ is only found when the apodosis is to be emphatically opposed to the protasis, which is not the case here. See Goodwin, Moods and Tenses, § 512.

101 ἐγὼ γὰρ οἶμαι, κ.τ.λ. This section is repeated in almost equivalent terms below, §§ 184, 185. The repetition seems to show that the speech as we have it had not received its final revision from Demosthenes, as he would hardly have left two passages with such an elaborate working out of the same figure; and perhaps it gives some confirmation to the theory that Demosthenes after all did not press the matter to a trial. See Introduction.

ἔρανον, 'a contribution by way of insurance.' ἔρανος was originally a feast to which all the banqueters contributed a share, and hence came to be applied to any fund or society supported by subscriptions. Demosthenes represents the services rendered by one citizen to another as forming a kind of benevolent fund, on which each subscriber could draw when himself in need of kindness. 'I think that all men, throughout the whole action of their lives, think it well to join in making from their substance a kind of insurance fund for themselves.' Cp. in Aristog. p. 776. 7 ὥσπερ ἂν εἰ καθήσθ' ἐράνου πληρωταί, 'as though you had obtained your places by paying your subscriptions in full.' Hence the term ἔρανος came to be applied at Athens to clubs, mainly for political purposes, which were supported by the subscriptions of their members.

ταύτ' εἰσφέρειν, 'to pay him back in the same coin.'

τὰς ὁμοίας φορὰς ὑπάρχειν, 'that he should reap corresponding results from every one as his natural portion.' ὑπάρχειν implies

that the results in question have been accumulating so as to be ready for Meidias when the right time comes.

τοῦτον, 'to collect the same as your portion for yourself.'

τιμᾶν αὐτῷ τῶν ἐσχάτων, 'to assess the penalty at the highest rate.' 102

The active voice τιμᾶν is used in an ἀγὼν τιμητός of the δικάσται giving their decision between the two penalties which the contending parties respectively suggested (ἐτιμῶντο). They were bound to choose one of the penalties as it stood, and could not make any compromise between them.'

ἔσθηκε, κ.τ.λ., 'is not confined within these limits.'

τοσαύτην ἀφθονίαν, 'with such an ungrudging spirit has he provided me with matter of accusation.'

Λιποταξίου γραφήν: see on § 58. Such neuter forms are almost 103 confined to the genitive, and are mostly used in connexion with δίκη or γραφή, but we find τὸ λιποστράτιον in Thuc. i. 99. 1, where Classen points out that λιποστρατία would mean the confirmed habit of desertion, λιποστράτιον the single act.

τὸν μιαρὸν, κ.τ.λ., 'the foul and too complaisant Euctemon, that wallower in the mire.' From a passage quoted by Buttmann from Anaxandrides, χαίρει τις αὐχμῶν ἢ ῥυπῶν κοινορτὸς ἀναπέφηνε, it would appear that the term κοινορτός, applied to Euctemon here and in § 139, means a squalid dirty fellow. Otherwise from this passage it might have seemed to signify the instability of his character.

ἀνεκρίνατο. ἀνακρίνειν, in reference to the ἀνάκρισις, or preliminary investigation before a magistrate, is used of that magistrate examining the persons concerned:—in the middle, as here, it is used of the plaintiff procuring that such examination should be held, and so 'he did not bring this suit into court.'

συκοφάντης is a word that has no exact equivalent in English. He combined the qualities of a professional informer and a black-mailer, but a leading characteristic in him was the personal malice which led him to rake up any scandal against his neighbour. 'Scandal-monger' is perhaps the term that most nearly expresses his character, especially if we could press its literal meaning of 'scandal-seller.' Demosthenes is always especially severe on him, cp. de Cor. p. 307. 22 πονηρὸν ὁ συκοφάντης ἀεὶ καὶ βάσκανον καὶ φιλαίτιον.

ἵν' ἐκκέλοιτο, 'that the notice might be posted.' The compounds of κείμαι are commonly thus used to serve as passives to the corresponding compounds of τίθημι.

πρὸ τῶν ἐπωνύμων. We find many allusions to the obligation to post new laws before the statues of the ἥρωες ἐπώνυμοι, but this seems to be the only passage indicating a similar practice of posting γραφάς in the same place.

ἐκείνος, sc. Meidias, who is also obviously the subject of προσγράψαι, as Euctemon could have had no satisfaction in placarding himself as the hireling of Meidias, whereas Meidias was unscrupulous enough to boast of having a part in the persecution of Demosthenes.

ἡτίμωκεν ἑαυτόν. If a public prosecution failed, the prosecutor was liable to a fine of 1000 drachmae, and was ἄτιμος till the fine was paid. If a man failed in this way three times, the ἀτιμία became perpetual. But as this passage is apparently the only place which points to a man being rendered ἄτιμος by not proceeding with the case, οὐκ ἐπέξελθὼν, Demosthenes is probably here playing on the word ἄτιμος, the ἀτιμία which Meidias had brought upon himself being moral and not political.

προσδέομαι, 'I require no *further* penalty.'

104 κοινὸν ἀσέβημα, 'an act of impiety that affects the state, not a mere offence against an individual.'

Ἀριστάρχῳ τῷ Μόσχου. Aeschines c. Tim. p. 24. 23, represents this Aristarchus as the half-witted son of a rich widow, and intimates that Demosthenes, with a view to get his money, led to his ruin in many ways, and amongst others instigated him to murder Nicodemus, who was a personal enemy of the orator. Neither Aeschines, however, nor Meidias can be looked upon as trustworthy evidence against Demosthenes, who would hardly have alluded here to the occurrence had he been generally suspected of complicity in the murder.

ἐπ' ἐκείνον, sc. against Aristarchus.

οὐθ' ὁσίαν. ὁ θεός and τὸ τῆς ὁσίας are similarly connected in § 126, the only other passage in Attic prose where ὁσία seems to be so used. It signifies probably those unwritten laws, ἄγραφοι νόμοι, which Demosthenes speaks of in de Cor. p. 317. 23 as regulating human conduct, and corresponds to the Latin 'fas.' 'He let

neither the gods, nor what men most reverence, nor anything else stand in the way of such language.'

οὐδ' ὠκνησεν is probably to be taken, as well as ἐποιήσατο in 105 connexion with οὔτε θεούς, κ.τ.λ., 'nor did respect for them restrain him.' The objection to so taking it is that ὀκνεῖν is rarely used with a noun as its direct object; but cp. de Cor. p. 294. 4 οὐδένα κίνδυνον ὀκνήσας ἴδιον. Others would take it as a separate sentence: 'No, he did not even hesitate.' But the climax in the sentence is much better introduced by the ἀλλ' οὐδέ which follows; 'Nay, he felt no shame before those whom he addressed, at inflicting on a man an injury of such enormity.'

αὐτοὺς ᾗσχύνηθη. This use of αἰσχύνεσθαι with a direct personal object, 'to feel shame before a person,' is not common in Demosthenes. But cp. in Conon. p. 1264. 8 ταῦτ' εἶναι σημεῖα τοῦ μηδὲ τοῦτον τὸν αὐτοῦ πατέρ' αἰσχύνεσθαι; and F.L. p. 426. 19 οὔτε τὸν ἥλιον ᾗσχύνοντο. Other instances quoted are either of doubtful authority or from doubtful works.

εἰ. This use of εἰ for οὔτι, introducing anything unpleasant, or *malī ominis*, is a euphemism common in Attic writers, who shrank from imputing what was disgraceful even to an adversary.

ὅρον, 'the limit of his aspirations,' and so 'the one object which he had in view.'

οὐδὲν ἐλλείπειν, 'to leave no stone unturned.'

ὥς δέον, accusative absolute, 'as though it were a matter of obligation.' With ὥς or ὥσπερ the acc. abs. is used commonly even of the participles of personal verbs with their nouns, as in de Cor. p. 268. 11 ὥς λόγῳ τοὺς δημοτικούς γιγνωσκομένους.

ἐξόριστον ἀνηρῆσθαι, κ.τ.λ., 'should find himself carried off into exile, and in no wise allowed his liberty, but should even be under sentence on a conviction for desertion, and on his trial for murder, lucky if he escape crucifixion.' The mixture of tenses is noticeable, the perfects marking action complete and continuous, the present φεύγειν an action continuous but incomplete, while the aorist marks an action which, if it were not negatived, would have been complete and instantaneous. The punishment referred to in προσηλωσθαι was being nailed, not to a cross, but to a plank. So in Hdt. vii. 33. 2 Ἀρταύκτην ζῶντα πρὸς σανίδα διεπασσάλευσαν. Cp. Aristoph. Eq. 371; Thesm. 940.

πρὸς οἷς, by attraction for πρὸς ἐκείνοις *ā*.

106 αὐτόχειρά μου γεγενῆσθαι, 'he has as good as murdered me.'

καὶ τότε μέν, κ.τ.λ. Several unnecessary objections have been urged against this passage: 1. that there is an awkward hyperbaton of νῦν, which should properly follow τοῦτοις δὲ οἷς. But νῦν belongs not to ἐποίει but to a second ὑβρίζειν to be understood with τὴν πόλιν, κ.τ.λ., being in direct antithesis to τότε μέν, so that it is in its natural place. 2. That ὑβρίζειν is not an appropriate word to use with πόλιν or ἐλπίδας. Even if this were so, it would not be a violent zeugma; but in fact ὑβρίζειν is so comprehensive a word, that though Demosthenes might not have used it if he had been speaking only of his political status and his prospects, yet he might very well leave it when he is speaking of them in conjunction with other things to which it is more appropriate. We might fairly use the one expression 'that he vented his malice' on them all. 3. That ἐκείνά τε can only mean his 'equipment, person, and all things on which he had expended money,' and that it cannot be meant that Meidias was making a fresh attack on these. But this criticism attaches too precise a meaning to ἐκεῖνα, which is merely meant to sum up the personal surroundings of Demosthenes, as opposed to his political position: and both of these were imperilled by the present attitude of Meidias. It should be noticed that the whole clause beginning with τότε μέν is only introduced to emphasize the antithetical clause beginning νῦν δέ, and that its dependence on νομίζω is only formal, as Demosthenes represents the former outrage as an undoubted fact, not as a matter of opinion. 'I think that *whereas* on the former occasion, &c. . . , now he is venting his malice on my political position, my family, my franchise, in short my prospects generally.' See on § 61.

εἰ . . . κατώρθωσεν, 'if he had brought to a successful issue.' So better than taking κατώρθωσεν as intransitive, with ἔν as its subject.

προσυνπῆρχε. This can hardly be, as Liddell and Scott take it, 'besides I could not even have been buried,' as this attaches the meaning of προσ- to the negative, and not to the verb. It is really 'I should have lost the further privilege of being buried at home': a further privilege, that is, beyond those which he had already implied the assurance of, by assuming the failure of Meidias to prove his case.

διὰ τί; The force of this question is not easy to see, but perhaps it is, 'why do I make this practical protest?' and the answer is rather explained than expressed: 'I protest, because, if I did not, and if it was necessary to submit patiently to the renewed malice of Meidias, we should lose all the character of freemen, and had better at once adopt the barbarian custom of kissing the feet of those who thus do us wrong.'

διδούς κέρματα, 'by the offer of a few coppers.' The use of **107** κέρματα (a word frequent in the Comedians for 'small change') would seem to indicate the low esteem in which Meidias held the witnesses, and perhaps also their resentment at the smallness of the bribe.

παραγράφασθαι, 'to alter the indictment so as to implicate Demosthenes.' An exact parallel cannot be found for this use of παραγράφεισθαι, but in the speech against Nausimachus, which is termed a παραγραφή, 'a demurrer to the indictment laid,' παραγράφεισθαι is used of objecting, not to a plea, but to the indictment, p. 984. 13, and altering the indictment would be a result of this, which might well be expressed by the aorist of the same verb. If we take the word to mean 'to indict corruptly' as in παραπρεσβεύειν, the τήν has no force, as it could only imply a previously existing indictment.

δώρων, 'bribes,' the meaning which almost always attaches to δῶρα, as opposed to δωρεαί, in the Orators. Demosthenes once uses δῶρον, in the singular, in a good sense, in Aristog. A, p. 774. 18 πᾶς νόμος ἐστὶ δῶρον θεῶν.

Ἐν ὅσῳ δέ, κ.τ.λ., 'while the clerk is finding the law.' The **108** remarks which follow are obviously intended by Demosthenes to have the effect of being an extempore addition to his speech, as though the ideas expressed in them had just occurred to him. But Demosthenes so frequently interposes remarks in this way, that the passages so interposed were probably as carefully prepared as any part of the speech. If the present oration was never delivered, the existence of this passage would prove this view to be correct. There are three of such interludes in the speech de Corona alone, pp. 288. 15; 298. 19; and 301. 17. Cp. adv. Lept. p. 482. 23. We know that Cicero similarly prepared points professing to be extempore, and depending on remarks made by others in court, as at least three such occur in the second action against Verres,

which was never delivered: in Verr. Act. II. 3. 10. 26; 25. 61; 4. 3. 5.

τοῦθ' ὑποθέντες τῇ γνώμῃ, 'with this consideration before you.'

τούτοις. Some editors have desired the repetition of ἐπί before τούτοις, but χαλεπῶς φέρειν is used with the simple dative in Xenophon, Hell. v. 1. 29; Anab. i. 3. 3, and it would be the more natural to use this construction here, as the simple dative is the normal construction with ἀγανακτεῖν. The explanation that ἐπί is omitted with τούτοις, having been sufficiently expressed with the relative, is not satisfactory, as though a preposition expressed with an antecedent is, both in Greek and Latin, not unfrequently omitted with a following relative, the converse does not equally hold good.

- 109 τίν' ὑπερβολήν, 'what would you say could exceed the shamelessness, and brutality, and outrage of which a man is guilty when, &c.' For the use of εἰ introducing a discreditable fact, see on § 105.

ἀναλαμβάνειν, 'to take back for reconsideration,' like ἀνατίθεσθαι, μεταγινώσκειν expressing the consequent change of opinion for the better.

ἐν οἷς . . . θήσεται. The relative with the future indicative here implies a purpose, whence the negative is μή. See Goodwin, Moods and Tenses, § 565. 'By which without hurting any one he will be able to further some of his own interests.'

ἐκβαλὼν, 'having thrust from his position.'

τῆς περιουσίας, 'on his having come out of it with advantage.' Cp. περιγενέσθαι.

- 110 γραφήν μ' ἐγράψατο. Though γράφεσθαι is commonly used either with a cognate accusative or with an accusative of the person indicted, the combination of the two, as here, is rare, though quite regular. Cp. de Cor. p. 111. 3 οὐδεμίαν πάποτ' ἐγράψατό με οὐδ' ἐδίωξε γραφήν.

τῶν ἐν Εὐβοίᾳ πραγμάτων. In 349 B.C., according to Grote, Plutarchus of Eretria sent to Athens to beg for aid against Athens. Demosthenes stood alone in opposition to granting the request, on the ground that it would entail great expense without bringing any glory to Athens. An expedition was accordingly sent under Phocion, but found the Eretrians themselves actively opposed to them. Plutarchus at first professed to be friendly, but deserted

Phocion in the first engagement. Phocion, however, under great difficulties gained a decisive victory, which he followed up by expelling Plutarchus from Eretria. Phocion returned to Athens the same year, shortly before the Dionysia at which Demosthenes was assaulted by Meidias.

μικροῦ παρήλθε, 'it had almost escaped me to mention this.' μικροῦ for μικροῦ δεῖν, as not infrequently in Demosthenes. Cp. de Cor. p. 277. 20 μικροῦ κατηκόντισαν ἅπαντας.

κατεσκεύαζε, 'trumped up against me the charge of having caused the troubles in Euboea, before it became generally known that they were brought about through the machinations of Plutarchus.'

βουλευεῖν μου λαχόντος, 'when the lot fell to me to be a member of the βουλή.' In the original constitution of Solon the βουλή (then consisting of 400) was probably appointed by lot out of a larger number elected for the purpose from each of the four tribes. This is not definitely stated anywhere, but such a method of appointment would follow the analogy of the appointment of magistrates (see Aristot. Ath. Pol. 8. 1 τὰς ἀρχὰς ἐποίησε κληρωτὰς ἐκ προκρίτων, οὓς [ἐκάσ]τη προκρίνει τῶν φυλῶν); and it would agree also with the mode of the election described in the same treatise (31. 1) of the 400 in B.C. 411, who Aristotle says were elected κατὰ τὰ πάτρια. From the element of lot in their appointment the senate was called ἡ ἀπὸ τοῦ κυάμου βουλή (Thuc. viii. 66. 1), from the use of beans for lots. Some have thought that the appointment by lot dated from the time of Cleisthenes, and the remodelling of the constitution on a more democratic basis, but the absence of any allusion to such change in the full accounts that we have of the reforms made by Cleisthenes renders this improbable, and the theory suggested above (from Gilbert's Antiquities, p. 137, n. 1) would suit what we know of both periods.

δοκιμαζομένου, 'when I was undergoing the δοκιμασία.' This was a preliminary inquiry into the ἐπιτιμία or technical fitness of any candidate for office at Athens. The full details of the inquiry in the case of the archons, which would probably not differ from others, have been ascertained for the first time from Aristot. Ath. Pol. 55. 3; and consisted in requiring proof of citizen descent for three generations, of observing the rites attaching to the possession of an Ἀπόλλων πατρῶος and a Ζεὺς ἐρκείος, of having a family tomb,

being assessed in the necessary class for taxation, and of having been dutiful to both parents, and fulfilled the requisite military service. Any other technical ἀτιμία would also be taken into consideration, but not personal character in other respects, nor special qualifications for the office sought.

- III τὸ πρᾶγμα, κ.τ.λ., 'things came to look very black for me.'

ἐλαινόμενος, κ.τ.λ., 'being driven to the end of my resources, though not a person whom you would consider especially devoid of friends or utterly without means.'

- II2 ἤδη, 'at this stage of the proceedings.'

τοῖς λοιποῖς ἡμῶν, exactly the French *nous autres*, 'other people such as you and I.'

χρόνοι, κ.τ.λ., 'a choice of days for their trial is given to these men, to suit their wishes.' The idea of delay is rather implied in the whole clause than explicitly expressed in the word χρόνοι.

ἔωλα καὶ ψυχρά, 'having lost all their freshness and excitement.' ἔωλα, lit. 'belonging to yesterday,' and so 'stale,' 'out of date.'

πρόσφατος, 'redhanded,' with the stains of guilt still fresh upon him.

- II3 ἀπείποι τις ἂν θρηνῶν, 'one might wear himself out with bewailing': cp. in Con. p. 1264. 28 ἔως ἂν ἀπείπωσι, 'till they faint under the ill-treatment.'

ἐφεξῆς, 'in due course'; resuming, that is, the order of the trial interrupted by these few remarks.

ΝΟΜΟΣ. The following may be a genuine quotation from the law περὶ δώρων for which Demosthenes had asked, but it is certainly not the whole law.

ἐπαγγελλόμενος, 'by offering bribes,' ἐπαγγέλλεσθαι being frequently used of making promises unasked.

τὰ ἐκείνου, 'his property,' which would be confiscated as a consequence of his ἀτιμία.

- II4 πᾶν ἂν ὑποστάς, κ.τ.λ., 'the kind of man that would allow himself to say and do anything': εἰ τύχοι, or some such conditional expression being understood.

ἢ τὰ τοιαῦτα. Buttmann points out that in this idiomatic use of τὰ τοιαῦτα, as summing up a series, the omission of ἢ is not only more usual in Demosthenes, but more logical in itself, as τὰ τοιαῦτα is not contrasted with the things enumerated, but comprehends

them. In the present passage, however, either *ἢ* or *καί* or both are found in all the MSS. Cp. § 136.

ἀλλ' οὐδ' ὀτιοῦν, 'nay, making not even the slightest distinction.' This intensive, almost redundant use of ἀλλά is not uncommon in Demosthenes before οὐδέ and ἦ. Cp. ἀλλ' οὐδὲ μικρόν, F. L. p. 352. 22 : in Aphob. A. p. 821. 7.

εἰσιτητήρια, sacrifices offered by the βουλευταί when they entered on office, 'dedication sacrifices.' The day was kept as a holy day, and the sacrifice was offered in the temple of Ζεὺς βουλαῖος and Ἀθηνᾶ βουλαία, within the precincts of the βουλευτήριον. See Antiph. de Choreut. p. 146. 35.

ἀρχιθεωρῶντα, 'as ἀρχιθέωρος,' or leader of a sacred embassy. 115 The ἀρχιθεωρία was one of the ἐγκύκλιοι λειτουργίαι.

τῷ Διὶ τῷ Νεμείῳ, on the occasion, that is, of the Nemean games.

ταῖς σεμναῖς θεαῖς, 'to the awful goddesses,' a euphemism commonly applied to the Furies, as 'good people' to the fairies of modern times, to deprecate their animosity.

τρίτον αὐτόν, 'with two others.'

ἄρ' ἄν. Great emphasis is given to the question by the use of the strong interrogative, and by the introduction of ἄν at the beginning of the sentence, as well as again in its proper place. 'Is it really possible that if he had been possessed of a single jot of testimony, the merest shadow of evidence to prove the charges which he was trumping up against me, he would have let all this pass?'

στιγμῇν, 'the mark made by a sharp pointed instrument,' anything as small even as a mathematical point.

ὑβρεῖ, 'out of mere wantonness.'

οὐδὲ καθ' ἓν, nearly identical with καθ' οὐδέν, but more strongly 116 emphatic. 'In no single point.'

δι' ἐμέ, 'as a means of reaching me.' The sense here is obvious, and absolutely requires the accusative, which is found in two good Parisian MSS. Most of the MSS. have δι' ἐμοῦ, which could only mean 'through my agency,' and would here be nonsense.

ἰσυκοφάντει, 'was bringing malicious charges against Aristarchus.' See on § 103.

μέλλετε, κ.τ.λ., 'are you delaying and questioning with such perfect infatuation?'

οὐκ ἀποκτενεῖτε; It has been urged that ἀποκτενεῖτε is out of its natural order, in coming before the exhortation to proceed to the house of Meidias and arrest him: but really these details are introduced as the process by which the determination to kill him should be carried out: as though Demosthenes had said, 'will you not kill him? yes, without delay? be off to his house and arrest him?'

- 117 ἐξεληλυθός. The σχῆμα πρὸς τὸ σημαϊνόμενον should be noticed, the participle being in agreement with the person denoted by κεφαλῇ, instead of with κεφαλὴ itself.

καὶ χρώμενος, κ.τ.λ., 'and though he had hitherto been in the habit of associating with him as any one else might do, and though, before his misfortune (ὅτ' ἠτύχει), Aristarchus had given me no end of trouble in seeking to reconcile me to Meidias.'

τὰ πρὸ τούτου. So Thuc. ii. 15. 3 τὸ πρὸ τούτου, though, as Reiske points out, πρὸ τοῦ is the more ordinary Attic expression.

ἐφ' οἷς ἀπόλωλε, 'which were the grounds of his ruin.'

- 118 οὐδ' οὕτω, 'even under these circumstances he should not have done it': as a friend he was debarred from laying information against him, seeing that the only punishment that a man who has committed a crime can properly receive from a friend is to be debarred from further intimacy with him, μηκέτι τῆς λοιπῆς φιλίας κοινωνεῖν.

τούτῳ γε, 'yet in a man like Meidias we can pardon it.'

λαλῶν μὲν, 'if he shall be found holding intercourse and living under the same roof with Aristarchus.' Stephanus (Thes. s. v. ἄλς) quotes the passage with the reading ἀλῶν μὲν κοινωνήσας καὶ ὁμωρόφιος γενόμενος, alleging in its favour the oldest and best MSS. But though there are traces of ἀλῶν in several MSS., and γενόμενος is found in A among others, κοινωνήσας καὶ would appear to rest solely on the conjecture of Stephanus himself. The reading in the text is really the best attested by the MSS., and the two expressions λαλῶν and ὁμωρόφιος γιγνώμενος correspond best, both in tense and meaning, to λέγων καὶ κατατιώμενος below. λαλεῖν is not unfrequently used of entering into conversation with another man, generally implying some contempt for the nature of the discourse. See below, § 198.

- 119 τῇ προτεραίᾳ, ὅτε, 'on the day before he said this,' perhaps = τῇ

προτεραίᾳ τῆς ἡμέρας ὄτε. But the omission of *ἥ* is remarkable. A similar omission is found in Hom. Il. xxi. 80,

ἥως δέ μοί ἐστιν

ἥδε δωδεκάτῃ ὄτ' ἐς Ἴλιον εἰλήλουθα,

'since I arrived at Ilium.' The only parallels, however, quoted for such an omission in Attic Prose are in a law in the doubtful oration against Macartatus, p. 1071. 3 τῇ ὑστεραίᾳ ἥ ἂν προθῶνται, and Lys. de Aristoph. bonis, p. 153 fin. τῇ δὲ προτεραίᾳ ἥ ἀνήγετο, where, however, the readings vary between *ἥ*, *ἡ*, and *ἣ*. Cobet would insert *ἥ* here.

ὑπερβολὴν ἀκαθαρσίας, 'does not admit of anything to exceed it in vileness.'

ὥς ἐκείνον. This use of *ὥς* as an 'improper preposition' (see Monro, Homeric Gr. § 228) is found as a rule with persons only, and almost exclusively in Attic Greek, with the exceptions of Hom. Od. xvii. 218 and Hdt. ii. 121. 30.

ἐφεξῆς οὕτως, 'as near him as I am to my friend beside me.' Cp. de Chers. p. 103. 13 τὴν Ἑλλάδα πᾶσαν ἐφεξῆς οὕτως, and for the deictic use of οὕτως see on § 71.

ᾤμνυε μὲν, κ.τ.λ., 'consigned himself to perdition if he had said anything prejudicial about Aristarchus, and thought nothing of such perjury, even though in the presence of those who were privy to the facts, and insisted on Aristarchus bringing about the reconciliation between myself and him.'

κατ' ἐξωλείας. The preposition seems to represent a supposed laying of hands on the object from which the strength of the oath proceeded. Cp. in Con. p. 1268. 23 παραστησάμενοι τοὺς παῖδας αὐτὸν κατὰ τούτων ὁμείσθαι. The construction is common in Demosthenes, but rare elsewhere, perhaps in classical Greek only in Aristoph. Ran. 101 ὁμόσαι καθ' ἱερῶν, though we find it in legal documents, quoted in Thuc. v. 47. 9 and Andoc. Myst. 13. 20.

εἰρηκέναι, the perfect, as being the tense which would have been used by Meidias in the oratio recta.

ὥς φονεύς, sc. ἐστὶ τις, and so below φόνον ἀνεδίξειν, sc. τινί.

120

καὶ προδῶ, κ.τ.λ., 'and fail to vindicate your adverse decision in the προβολή.'

ἀνηρπᾶσθαι, 'to be removed from the face of the earth': so (with Reiske and Buttman), much better than (with Liddell and Scott and other lexicographers) 'to be brought into court.' So below

§ 124 οὐκ ἀνήρπασμαι, 'I still continue to exist': and § 125 προαναρπάζειν.

λαχέιν, sc. δίκην, 'I might reasonably have preferred against myself an indictment for murder,' since such a course would have been virtual suicide.

οὐ . . . βιωτόν, 'life would not have been worth living.'

121 ΜΑΡΤΥΡΕΣ. These depositions are probably spurious.

ἡ εἰσαγγελία, 'liberty to impeach before the βουλή.' But εἰσαγγελίαι were invariably prosecuted before the ἐκκλησία.

οἶδαμεν. See on § 82.

122 τίς οὖν ὑπερβολή; 'how can anything be worse than this?'

οὐδὲν αὐτὸν ἡδικηκότα. That αὐτόν must refer to Meidias, 'though he had done him no injury,' seems clear from the following clause, 'for I put out of consideration the question whether he was a friend,' at any rate Meidias had no ground of enmity against him. There is no difficulty in the use of αὐτόν where αὐτόν would be more regular, as the strict rule about the reflexive pronoun is often violated, but the violation is more obtrusive here on account of αὐτόν below. But to translate αὐτόν ἡδικηκότα as 'though guilty of no fault himself,' though in itself it is a possible and even tempting rendering, would make the parenthetic words meaningless. φίλον depends on ἐσυκοφάντει, easily supplied from what follows.

προσεκβαλεῖν, 'to banish me as well as Aristarchus.'

123 τοῦτο μέντοι, κ.τ.λ., 'such a monstrous practice and stratagem as this, that consists in heaping yet further calamities on men who are seeking just redress upon their own behalf, is not a thing for me to be indignant and vex myself about, and for the rest of you to overlook.' The paratactic construction οὐκ ἐμοὶ μὲν . . . ὑμῖν δέ should be noticed. See on § 61.

τοῦ μὲν . . . εἰσιν, 'are most exposed to the oppression of being ill-treated without interference,' while the rich 'are most exposed to the temptation of committing outrage without paying the penalty for so doing.' ποιεῖν, like our 'do,' is continually used to prevent the necessity of repeating a more specific word.

τοὺς ἀντιπαρέξοντας, 'those who will give their accusers trouble in return': as Thrasylochus had done to Demosthenes by forcing on him the trierarchy, see § 78: and Euctemon by indicting him for desertion, see § 103.

τὸν ἐξείργοντα, 'the man who *tries* to prevent.'

124

μετουσίᾳς. The plural probably denotes 'opportunities of free speech and action.' See on § 19.

καὶ ἄλλος τις ἂν, 'as any one else might do.'

ἀνήρπασμαι. See on § 120.

ἀποχρῆσθαι, 'to misuse,' *abuti*: cp. Pseudo-Demosth. de foedere Alex. p. 215. 8 τοῖς ὀνόμασιν ἀποχρῶμενοι.

ὑποσχόντα κρίσιν, 'after submitting to trial.' The more usual 125 expression is ὑπέχειν δίκην.

τότε, 'then, after these necessary conditions,' = *tum demum*.

προαναρπάξεν, 'not try to get them out of the way first, nor seek to escape without a trial by bringing false accusations against them.'

ᾰσχάλλειν, 'to chafe.' The word is perhaps only found elsewhere in the best Prose in Xen. de Re Eq. c. 10. 6.

ἐκπέφευγα, 'I have managed to come out safe.' The preposition 126 points to the difficulty of extricating himself from all the snares of Meidias.

καὶ παραλείπω δέ, 'and yet I pass over.' This combination of καὶ δέ is not infrequent, καί being copulative, and δέ, 'in the next place,' either expressing opposition, as here, or a further particular. Except in Homer καὶ δέ under such circumstances are always separated by the word or words emphasized by δέ. As Mr. Riddell expresses it (Digest of Idioms, § 144), 'they enter *simultaneously* into the sentence, as it were speaking at once rather than in succession.'

δέκατον μέρος ὑμῶν : since the δικασταί represented the ten tribes of the Athenian people.

δὲ οὗς, 'owing to whom'; 'to whom each one of you is indebted for his safety.'

τῆς ὁσίας, ὅτιδήπουτ' ἐστὶ, 'the solemn and divine elements of holiness, in whatsoever it be that they exist.' ὅτιδήποτε, like *nescio quid*, is generally, but not necessarily, used with a depreciatory connotation, 'however trifling it may be': but here it rather betokens reverent unwillingness to be too explicit, like the address to Zeus, ὅστις ποτ' ἐστὶ, in Aesch. Ag. 160. For ὁσία see on § 104.

τὴν ὀργὴν ἔχειν, 'to regulate his feelings of indignation.'

127

ἐν ταύτῳ, 'by one and the same misdeed.'

τοὺς συνεξεταζομένους, 'those who are found among the number of his inquirers.' So in § 190 τοῦτω . . . συνεξεταζομένους τοὺς ῥήτορας ὀψεσθε. Blass there reads the simple verb ἐξεταζομένους, which is not uncommon in the same sense, as though it were 'found on investigation to belong to a certain class.'

δοκιμαστάς, 'scrutineers'; and so, as here, 'approvers of what he has done,' as being of sufficient excellence to pass their scrutiny.

- 128 ἡγούμην ἄν. The force of the imperfect should be noted, 'I should have been inclined to consider it a misfortune peculiar to myself, and to fear, &c.'

διακρούσηται, 'should thereby drive away from himself,' and so 'should evade.' The word is similarly used, but without an object, in §§ 186, 201.

- 129 τοῦνάντιον may be adverbial, but is more probably the direct object of φοβοῦμαι; 'my fear is just the contrary,' that you should wonder why I am so much less patient than my neighbours.

τὸ παρ' ἀμφοτέρων ὕδωρ, 'the time allotted for the speeches on both sides.' A certain amount of time, measured by the κλεψύδρα or waterclock, was allotted, not to each speaker, but to the speakers on each side, who were at liberty to divide it as they pleased among themselves. We have no evidence as to the length of time so allotted, but it probably varied in proportion to the importance of the cases. Demosthenes says here that if all the water originally allotted to both sides were added, without deduction for what had been already used, to their allowance, it would be insufficient for the further requirements of the case. πρὸς τὸ λοιπόν can hardly be 'added to what remains of my time,' as προστιθέναι in the best prose authors always takes the dative in this sense, with or without a preposition. It is probably 'to serve the purpose of what remains,' as in Plat. Phil. p. 33 C. τῷ νῷ [τὸ χαίρειν] πρὸς τὰ δευτερεία προσθήσομεν, 'we will add to the pure intellect the power of feeling joy, for the purposes of [or, 'as conducive to winning'] the second prize.' πᾶν goes naturally with τό τ' ἐμὸν καὶ τὸ τούτου.

- 130 ἐμαυτῷ, 'for my own purposes.'

ὑπομνήματα, 'my memoranda.'

ὃ τι ἂν βουλομένοις ὑμῖν ᾗ, 'whatever you like to hear.' This construction of the dative participle of verbs of wishing, &c. in conjunction with εἶναι, γίγνεσθαι, or similar verbs, is common

enough in Greek authors, from Homer downwards. See Goodwin, Moods and Tenses, § 900. It was imitated by some of the Latin Historians, as Tac. Ann. i. 59. 1 'ut quibusque bellum invitis aut cupientibus erat': but never seems to have taken root as an established idiom in the Latin language.

ἐἴθ' ἔτερον, 'then a second,' ἔτερος being the regular word in Greek for the second in a series, as *alter* is in Latin.

περὶ τοὺς οἰκέλους, 'in dealing with his relations'; the villainous deeds being so much the worse from his relationship to the sufferers.

τόπος οὐδείς, 'no corner of the city,' as in § 131 no moment of his life is said to have been free from his outrages. So better than 'no subject that could be mentioned,' as though τόπος had here the meaning of *locus oratorius*.

συνεχῶς goes with πάντα τὸν βίον, 'without a moment's interval 131 during the whole of his life.'

φρονήματος. φρόνημα is in itself a purely neutral word, most nearly corresponding to 'spirit': but from the context it may assume a complexion of either good or evil. Here it is 'insolent presumption.'

ἔθνος, a special class of men, distinguished by a differential characteristic, as κηρυκικόν, Plat. Polit. p. 290 B, δημιουργικόν, Id. Gorg. p. 455 B, &c. So in Cicero 'tota natio candidatorum,' pro Mur. 33. 69. Here the word refers to Solon's classes, and in particular to the ἱππεῖς, as is shown by the illustration in the next section.

ἐλῆ, 'unless he worries'; the fut. ind. being retained as the mood and tense of the *oratio recta*.

περὶ τῶν ... εἰς Ἀργουραν, 'about those who were associated with 132 him in the expedition to Argura.' Of Argura we know nothing from any other source. It was evidently in Euboea, and the occasion referred to is probably the expedition of Phocion to Euboea in 349 B.C., alluded to above, § 110. Meidias appears to have held a commission in the cavalry as ἵππαρχος, but to have left the expeditionary force at Argura, with the object of volunteering as a trierarch. This Demosthenes says later (§§ 160 sqq.) was merely to evade the dangers of military service, and was actually turned by Meidias into a source of profit for himself.

οἷα ἐδημηγόρησε, 'the terms that he used in his harangues before the assembly.'

ἐκ Χαλκίδος, from Chalcis in Euboea.

ἐλοιδορήθη, 'the abuse he lavished on Cratinus.' The middle voice λουδορέομαι is used with little or no distinction of meaning from the active, but is always followed by the dative case. Cp. in Conon. p. 1257. 23 λουδορηθέντος δ' αὐτοῖς κείνου. The passive aorist is more usually found in Attic than the true middle form ἐλαιοδορησάμην. Cratinus was the officer in command of the cavalry.

τῷ νῦν. Dindorf omits these words, as wanting in most MSS. Without them the sense would be 'when he was actually' (at the time that is when Meidias was abusing him) 'intending to support him.' With τῷ νῦν it is, 'who is proposing to support him' (probably as συνήγορος) 'at the present trial.' If the words are genuine, we can see the motive of Demosthenes for alluding to the incident, as it would cool the ardour of Cratinus in supporting the man who had abused him.

ἐπ' οὐδενί, 'for no assignable reason.'

133 μηδὲ λαχεῖν, 'prayed that you might not be drawn as one of the expeditionary force.' The partitive genitive is perhaps without parallel after λαχεῖν, but follows naturally from such constructions as λαχεῖν ἱερέως, adv. Eubul. p. 1313. 24 and the like.

ἐπ' ἀστράβῃς. Authorities are much divided in opinion whether ἀστράβη means a mule or a mule-saddle. If ἀργυρᾶς is the genuine reading, this passage would determine the point in favour of the saddle, since ἀστράβῃ ἀργυρᾶ could not mean 'a mule with silver trappings.' The more general reading of the MSS. is ἀργούρας, as though from Argura, the place mentioned above. But (1) a man would hardly be described as riding from a city in Euboea to Athens, (2) ἐξ Εὐβοίας would then be redundant, (3) the preposition ἐξ would be wanted before Ἀργούρας, and is not found there in the MSS., (4) ἀργυρᾶς is the reading of the best MS., and the alteration to ἀργούρας from association of ideas can be readily accounted for. In the only other passages where ἀστράβῃ is found in Classical writers, Lys. pro Inval. p. 169. 14 : Machon ap. Athen. xiii. p. 582 C : Alciph. 2. 3, and Lucian, Lexiph. c. 2 either sense would suit, except that in Lucian the word ἀστραβηλάτης also occurs, evidently meaning a muleteer. With this, however, we might compare ἄρμα-

τηλάτης, the driver of horses in a chariot. If we suppose the meaning of the word to be 'that which does not turn,' but remains rigid (fr. *ἀ* and στρέφω), it would favour the meaning of 'saddle.' It is of course possible that if ἀστράβη did mean originally a mule-saddle, ἐπ' ἀστράβης ὀχεῖσθαι might so necessarily suggest riding on a mule, that the word might come to mean the mule as well as the saddle.

χλανίδας. The χλάνις was a woollen mantle, worn rather for ornament than warmth, and on a man was considered to be a sign of effeminacy. Thus Demosthenes pro Phorm. p. 958. 12 mentions its use as one of the tokens of ἀσέλγεια in Antimachus, and it is frequently spoken of in similar terms by the comic poets.

κυμβία καὶ κάδους ἔχων, 'having in his equipage drinking cups and wine jars,' which were so far from being part of the natural service equipment of a cavalry officer, that they were seized by the custom house authorities as merchandise liable to the πεντηκοστή, or 2 per cent. import duty.

ἡμᾶς. Demosthenes having himself gone on the expedition as an infantry soldier.

εἰς ταυτόν, probably 'to the same port,' rather than, with Westermann, 'at the same time.' Cp. Xen. An. iii. 1. 30 τοῦτον μῆτε προσίεσθαι εἰς ταὐτὸ ἡμῖν.

Ἀρχετίων, probably one of the men under the command of 134 Meidias.

εἰ μὲν γάρ, κ.τ.λ., 'for if it be true that you did what your men declare you did, and what you found fault with them for saying anything about, then there was just cause for your ill repute.' ἀκούειν, like the Latin *audire*, is not unfrequently used with adverbs of good or bad signification, meaning to be in good or evil repute. So in English—

'If old Aveugles sonnes so evill heare.' Spens. F. Q. i. 5. 23.

ἐκ τῶν ἄλλων ὧν ἔζης, 'from the general tenor of your life.'

οὐκ αὐτὸς σκοπεῖς, κ.τ.λ., 'instead of yourself considering what 135 you must do to avoid annoying your neighbours.'

καὶ τὸ δὴ . . . δοκοῦν, 'and what seems to be the most intolerable thing of all, and the strongest proof of malice:—you came forward to denounce so large a body of men *en bloc*.' For the abbreviated construction, instead of the fuller τὸ . . . δοκοῦν ἐστὶ τοῦτο, ὅτι . . .

κατηγορείς, cp. Xen. Mem. ii. 6. 17 ὁ ταραττει σε, ὦ Κριτόβουλε, ὅτι πολλάκις ὀράς : and see Riddell, Digest of Idioms, § 247.

- 136 λόγους δέ, κ.τ.λ., 'whilst they have abundance of arguments like these at their disposal.'

ἑώρακε. See on § 65.

τὰ τοιαῦτα. See on § 114.

- 137 ὧν αὐτοί, κ.τ.λ., 'that some have long been viewing with amazement what they know of themselves, without needing that I should tell them.' The cause of their amazement is not the silence of Demosthenes, as Buttmann and Schaefer take it to be, but the villainy of Meidias.

ὀρῶντας is awkward so near ὀρῶ. The only variant in the MSS. is δεδιότας, which is perhaps a gloss for a lost reading ὀρρωδοῦντας, which Taylor would introduce into the text.

ἀφορμὴν, 'the strong position which he has to start from.'

- 138 ἐπ' ἐξουσίας, 'on the strength of authority and wealth,' having these as a basis to rest upon. Cp. § 180 τὴν ἐπὶ τῆς πομπῆς καὶ τοῦ μεθύειν πρόφασιν λαβών.

τείχος ἐστὶ, κ.τ.λ., 'is a bulwark against the possibility of suffering from a sudden assault.' ἐξ ἐπιδρομῆς really supplies the hypothetical protasis required by ἂν παθεῖν, = εἰ γένοιτ' ἐπιδρομή.

περιαρπείεις, 'if the defensive armour of his wealth were stripped from off him.'

εἰ δ' ἄρα, 'but if it turn out otherwise,' 'if even so he should attempt the same line of conduct.' The suppression of the verb in the latter of two contrasted hypothetical clauses, where it can easily be supplied from the former, is more familiar when the latter clause is negative, introduced by εἰ δὲ μή : but it is not infrequent in Plato, especially in the phrase εἰ μὲν βούλει, . . . εἰ δὲ (sc. βούλει again). Here the contrast is between οὐκ ἂν ὑβρίζοι and εἰ ὑβριεῖ. See Riddell, Digest of Idioms, § 253. ἄρα seems to point to the unlikelihood of the second hypothesis.

- 139 προβέβληται, 'has put himself in front of Meidias by way of shield.' Polyuctus was an orator of the time who in politics was generally associated with Demosthenes. Timocrates proposed a law to exempt public debtors from imprisonment, and Demosthenes wrote a speech for his prosecution. Euctemon was one of the prosecutors on that occasion, but whether he was the same man

as the Euctemon mentioned here and in § 103 (see note) is uncertain.

συνεστῶσα ἑταιρεία, 'an organized association of witnesses.'

ῥᾶστ' ἐπινευόντων, 'have not the slightest hesitation in conveying false impressions by a turn of the head.'

δεινοί . . . φθίρεσθαι πρὸς τοὺς πλουσίους, 'they are terrible people for running after the rich to see what they can get.' This use of φθίρεσθαι is found several times in Plutarch, e.g. οἱ Μακεδόνες ἐφθείροντο πρὸς τοὺς διδόντας, Eum. c. 14; cp. Ant. c. 24; Phoc. c. 21; but apparently only here in earlier writings.

καθ' ἑαυτόν, 'on his own resources,' without the aid of such para- 140 sites as these.

συλλέγεσθε is probably imperative, 'I would bid you combine your forces.'

ὅν . . . τούτων ἐκάστου, 'that if you find yourselves overmatched individually by any of your neighbours, you may by combination prove more than a match for each of these, and stop his insolence.'

τὰ καὶ τά, 'such and such things.' In the neuter this formula is 141 often found, though more generally in the singular, as in de Cor. p. 308. 37 εἰ τὸ καὶ τὸ ἐποίησεν. In speaking of persons, ὁ δεῖνα is used in the same way, either repeated, as in Olynth. B. p. 27. 11 ἂ ἄν ὁ δεῖνα ἢ ὁ δεῖνα εἴπη, or in the plural, as adv. Timocr. 756. 12 οἱ δεῖνες ἐστεφάνωσαν τὸν δῆμον.

ἢ 'τί δῆ;' 'or "why again?"' introducing what, if given at length, would have been the same question applied to some other of the persons aggrieved.

τοῦ βοηθεῖν αὐτῷ, 'from maintaining his own rights.'

ἀπραγμοσύνη, 'the desire to avoid trouble,' as opposed to the φιλοπραγμοσύνη of Meidias, § 137.

ἀπορία, 'want of resource.'

ἀπολωλέναι, 'to be the more hopelessly lost because of his former 142 impunity.' The perfect marks the condition of utter ruin consequent on condemnation.

καθ' ἓνα, 'singly,' 'one by one'; as in Hdt. vii. 104 Λακεδαιμόνιοι κατὰ μὲν ἓνα μαχεόμενοι. Ἕκαστον is to be taken separately, as the object of ἀποστερεῶν.

πᾶσιν . . . τιμωρητίος, 'the duty of punishing him is incumbent upon all.'

- 143 κατὰ τὴν παλαιάν, κ.τ.λ., 'in the period of that ancient prosperity of which we are so proud.' Παλαιά does not mean much more than 'which has passed away,' but the period referred to would be not only the time of Alcibiades, but the whole era of Athenian supremacy. The use of the word λέγεται, 'we learn,' points to the transmission of the tale by oral tradition.

τίνων ὑπαρχόντων. This participial construction cannot be rendered literally in English, but must be represented by an independent finite sentence. 'You know what a number of what important services he could claim credit for as rendered to the Athenian people, and yet consider, &c.'

ἀπεικάσαι, 'to compare,' as on a level with him.

ἀπόπληκτος, 'infatuated.' The word is combined with παντελῶς μαινόμενος in the Pseud. Demosth. adv. Phorm. p. 912. 10.

ὅ τι . . . προσήκει, 'which it is in accordance with your general character to tolerate.' Other people might do it, but not Athenians. The *neuter* relative of course goes back to οὐδέν, which γένος, πλοῦτος, ὕβρις merely particularize.

- 144 Ἀλκμεωνιδῶν. Demosthenes here seems to have made a blunder, or rather two blunders, about the genealogy of Alcibiades. It was through his mother, Dinomache, the daughter of Megacles, that Alcibiades was an Alcmeonid; and his connexion with Hipponicus was from marriage with his daughter Hipparete. It has been suggested that there may have been earlier alliances between his ancestors and the families of Alcmeon and Hipponicus respectively, but there is no evidence of this, and the coincidence would be strange. It is much more likely that the memory of Demosthenes was at fault: and it is at least possible that he may have confused the genealogies of the father and the son, as both statements would of course be true of the younger Alcibiades.

ἐκπεσεῖν. The banishment of the Alcmeonids by Peisistratus, in 549 B. C., and their subsequent restoration in 510 B. C., when the tyranny was overthrown through the influence of the Delphic oracle, are told at length by Herodotus, v. 62-65. According to him the Alcmeonids bribed the Delphic priestess, but he also gives a more honourable cause for their popularity at Delphi, in the magnificence with which they carried out their contract for rebuilding the temple, which had been burnt in 548 B. C.

ἥς depends on *εὐεργεσία*, 'on whose part many great benefits bestowed on the people stand to their credit.' The genitive has also been explained as an attraction of the normal dative after *ὑπάρχουσι* into the case of the antecedent *οἰκίας*, but such attraction from the dative into the genitive is very rare, and no parallel case is quoted from the Orators.

θέμενος τὰ ὅπλα, 'having taken up a position': as in Thuc. ii. 2. 4; 145 vii. 3. 1 and other places. From the general sense of placing their arms in proper position, this phrase obtains three different modifications of meaning: 1. as here, to set their arms ready for use, and so to take up a position, especially in the face of the enemy; 2. to pile arms, for purposes of rest; 3. to pile arms for delivery to an enemy, and so to lay down arms.

ἐν Σάμῳ, during the government of the Four Hundred, beginning in 411 B.C., in which year the Athenian army, which had retired to Samos under Thrasyllus and Thrasybulus, insisted on the recall of Alcibiades. He returned to Athens in 407 B.C., and was appointed commander in chief of the forces both by sea and land.

ἵππων ἀγῶνες. It was probably in 420 B.C. (see Grote, c. 55) that Alcibiades contended at Olympia with seven chariots, gaining the first and second prizes, while another of his chariots came in fourth.

ὥς φασιν is probably introduced, out of Attic caution, to qualify the universal πάντων. ὥς εἰπεῖν is more usually so employed. See on § 14.

κατ' ἐκείνον, 'in his time.'

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οὐδενὸς τούτων, 'in consideration of none of these things'; the genitive being closely cognate to that of price. So below, § 160, οὐδενὸς γὰρ πράγματος . . . συγχωρητέον.

Δεκείλειαν. The establishment of this fortress by the Spartans, within the borders of Attica, in 413 B.C., was generally attributed to the counsels of Alcibiades, and the annoyance which it caused was one of the main reasons for the ultimate collapse of the Athenians in the Peloponnesian war.

ἥλικον . . . ἐξελέλεκται, sc. ὑβρίσας, 'of such enormity as the 147 outrage which has now been conclusively proved against Meidias.'

Ταυρέαν ἐπάταξε. This is suggested as a supposed parallel to the outrage committed by Meidias; and Andocides, adv. Alcib. p. 31.

36, speaks strongly against the insolence of Alcibiades. The occasion, like the present one, was a dithyrambic, not a tragic contest, and the judges, either from fear or favour, according to Andocides, gave Alcibiades the prize. But Demosthenes urges that the case of Meidias was worse, because Alcibiades had the excuse of being a rival competitor; and moreover the offence, though a serious breach of propriety, was not a violation of the law which Meidias broke, as this had only been passed in the interval.

ἐπὶ κόρρης. See on § 72.

ὅπερ, κ.τ.λ. The antecedent to ὅπερ must be τι, i.e. the offence committed by Agatharchus, which was so disgraceful that 'one could not even reproach him for it without loss of self-respect.' It is more commonly taken, however, of the outrage committed by Alcibiades in imprisoning Agatharchus, 'an act which is too trivial to deserve even reproach.' But this could hardly be introduced by ὅπερ, especially after the intervening clause. And the sense requires rather an excuse for the conduct of Alcibiades, than a mere softening down of its enormity. The passage is more probably parallel to what Demosthenes says of Aeschines, de Cor. p. 270. 15 τοὺς θεοὺς ὀκνῶ μὴ περὶ σοῦ τὰ προσήκοντα λέγων αὐτὸς οὐ προσήκοντας ἐμαντῶ δόξω προηρῆσθαι λόγους. The offence of Agatharchus is said by Ulpian to have been a disgraceful intrigue with the mistress of Alcibiades.

τοὺς Ἑρμᾶς. These 'Hermes busts' were square pillars of marble, surmounted by a head, usually that of Hermes, and placed in considerable numbers in the streets of Athens. One night, just before the sailing of the Sicilian expedition, these busts were mysteriously mutilated. Alcibiades was suspected of the sacrilege, and being at the same time accused of having divulged the Eleusinian mysteries, he was recalled from his command in the fleet after it had sailed, and the popular feeling was so strong against him that the accusation, though never satisfactorily proved, led to his exile.

τῆς αὐτῆς ὀργῆς, κ.τ.λ., 'it is only right to regard all acts of impiety as meriting the same resentment,' and therefore even if Meidias had been guilty of less heinous impiety than Alcibiades, he would have equally deserved the punishment of the impious. But Demosthenes urges that as a matter of fact Meidias was the worse offender.

ἀφανίζειν ιερά, 'to cause sacred things entirely to disappear'; as Meidias did with the sacred garments of the chorus. With the punctuation in the text τὸ ἀφανίζειν is represented as a worse instance than τὸ κόπτειν of an outrage similar in kind to it. Some editors treat the clause as a question, 'Is there any difference between the two offences'? but this destroys all the point of ὅλως.

οὐκοῦν, 'this, at any rate, is what Meidias has been convicted of doing.' Demosthenes then goes on to contrast the circumstances of Meidias with those, already sufficiently indicated, of Alcibiades: and also to show how his insolence was aggravated by being displayed to persons so utterly unlike himself.

πρὸς τῷ μὴ καλόν, 'I would have you therefore consider that, 148 besides being so dishonourable, it is neither lawful nor right, &c.' Cp. Soph. El. 432 οὐ γάρ σοι θέμις οὐδ' ὅσιον.

μηδένα μηδαμύθεν, 'a man with neither individuality nor ancestry'; as opposed to the δικασταί, τοιούτων ἀνδρῶν ἀπόγονοι. Wolf takes the words as meaning 'who from any point of view is a nobody': but this loses the antithesis which is obviously intended. μηδένα is used instead of οὐδένα because of the general prohibitive character of the sentence.

συγγνώμης. Demosthenes treats acquittal as out of the question: Meidias does not even deserve 'consideration, or kindness, or favour.'

ἀλλ' οὐδέ, κ.τ.λ., 'why even as an individual soldier': ἀλλά disposing of the plea that his services as a general entitle him to respect.

μή τί γε, 'not to say anything of his leading others.' μή τί γε and μή τί γε δὴ are not uncommonly used in this sense, like *nedum*. The expressions are obviously in their origin elliptical, for μή τί γε εἶπω, but as in many other elliptical expressions, all consciousness of the ellipse has passed away, and the phrase is used idiomatically, where a grammatical application of the full form would be difficult or impossible. Cp. Olynth. p. 24. 21 οὐκ ἔνι δ' αὐτὸν ἀργοῦντα οὐδὲ τοῖς φίλοις ὑπὲρ αὐτοῦ τι ποιεῖν, μή τί γε δὴ τοῖς θεοῖς.

κοινῇ, 'in a public capacity.'

ἀπορρήτους, 'the unmentionable horror, like any in a Tragedy, 149 the horror of his birth.' The repetition of the article gives force to the passage, as bringing the horror more emphatically home to

Meidias. Schaefer compares a line from Eupolis, οὐ γὰρ μὰ τὴν Μαραθῶνι τὴν ἐμὴν μάχην. Granting the fact that Meidias may have been a supposititious child, the language of Demosthenes is still gross exaggeration.

ἀνθρώπων . . . γυναικῶν. The antithesis should be noticed: the mother who got rid of Meidias was the most sensible of all human beings, the woman who bought him was guilty of folly unparalleled even among women.

ὑποβαλομένη. The Middle Voice is expressive of the supposed mother putting to her own breast the child of another. Cp. Aristoph. Thesm. 407 γυνή τις ὑποβαλέσθαι βούλεται.

ἐξὸν αὐτῇ, 'when there was nothing to prevent her from buying a better child for the price she gave for Meidias.'

150 τῶν οὐ προσηκόντων, 'to which he has no natural right.'

τετυχηκός. Some MSS. have τετευχός, a form found in Classical Greek only in Aristotle and some fragments of later Comic poets.

νόμοις . . . οἰκείσθαι, 'to be governed by laws,' as opposed to the absence of them in the barbarous country to which the mother of Meidias is supposed to belong.

φέρειν οὐδὲ χρῆσθαι, 'he cannot either bear the restraint, or avail himself of the advantage of living under laws.' τούτοις = τοῖς νόμοις, which must also be supplied in the accusative after φέρειν.

τὸ τῆς φύσεως, κ.τ.λ., 'his natural propensities, being truly barbarous, and hateful to the gods, drag him violently on, and make it clear that he treats his present privileges as though they did not belong to him, as indeed they (τὰ παρόντα) did not.' For this use of τὰ παρόντα cp. Thuc. i. 132. 2, where Pausanias is said μὴ ἴσος βούλεσθαι εἶναι τοῖς παροῦσι.

151 ἀ . . . βεβίωται. The adoption of this reading of A, in the place of the more ordinary ὧν . . . βεβίωται, was first suggested by Dindorf, and seems probably to be right, ὧν being only intelligible as an attraction of the relative into the case of its antecedent. Such attraction from the nominative case however, though not without parallels, is very rare, the only other passage from the orators being the difficult passage in de Cor. p. 270 οὐδὲ γὰρ ὧν ἔτυχεν ἦν. See Riddell, Digest of Idioms, § 189.

τῶν χρωμένων αὐτῷ, 'of his associates.'

ἀπαλλαγῆναι καὶ καθυφείναι, 'to get rid of the matter by letting

my accusation drop.' See on § 1. If it is true that Demosthenes after all did compromise the suit, it seems astonishing that he should have left these passages in his published copy of the speech. See Introduction.

ἐπειδὴ με μὴ πείθειεν. The use of μή and the mood are alike due to the sub-oblique character of the sentence, while the present tense marks the repetition of their failures. 'When *they found that* all their attempts to prevail on me were vain.'

ἐπὶ ταῦτα ἀπήντων, 'had recourse to this argument against me.' Cp. in Timocr. p. 712. 3 ἐφ' ἐκάστην ἀπαντᾷ τὴν ὁδὸν τῶν ἀδικημάτων.

ἦδη, sc. at the προβολή. But this was on the face of it a preliminary proceeding, of no force in itself as making a prisoner liable to sentence. Perhaps, however, the argument is that Demosthenes had got all he wanted by such a public expression of opinion, and that if he tried for more by way of revenge, he must inevitably fail before an opponent possessed of such resources.

τίνος, κ.τ.λ., 'at what amount do you expect the jury will assess the penalty against him?' See on § 102.

τούτοις, 'by urging these considerations.'

ἐλάττω . . . καταθείς, 'when he has paid over to the state a much less sum of money than he offers you as a bribe to let him off, he should turn the whole matter into ridicule.' καταθεῖναι is the technical word for paying a fine. Cp. § 99.

καταγιγνώσκω, κ.τ.λ., 'I do not think you capable of anything 152 mean, nor do I think that they will assess the penalty against him at anything less than a sum which will make him stop in his career of outrage.'

μάλιστα μὲν, 'if you take my advice' (lit. 'as the best thing you can do'), 'death, but at any rate, deprivation of all his property.' ἀφελέσθαι is of course middle in sense, 'taking away all his property for the benefit of the state.'

ὧδὲ γιγνώσκω, 'I look on the matter in this light.'

οἱ προεισφέροντες, 'those who advance money for the war tax,' 153 taking the chance of recovering it from the others from whom it was due: cp. adv. Polycl. p. 1208. 25 οὐκ ἐλάχιστον ἐγὼ ὑμῖν προεισ-ήνεγκα, and p. 1209. 2 ἔθηκα τὰς προεισφυρὰς πρῶτος.

ἀποκναίει γάρ, κ.τ.λ., 'for he worries us to death by his want of taste and tact in dinning these things in our ears at every meeting.'

154 εἰ μέντοι, 'if however': εἰ μέντοι being irregularly used for εἰ δέ in answer to εἰ μέν in § 153. Cp. § 189.

τί ποτ' ἐστίν, 'the real nature of his public services as they actually stand.'

ὥς δικάως, 'in how fair a spirit,' as comparing him with myself, from whom so much could not in reason be expected.

δύο καὶ τριάκοντα ἔτη. If the date of this oration is B.C. 349, this would fix the date of Demosthenes' birth at B.C. 381.

κατ' ἐκείνους τοὺς χρόνους . . . ὅτε, 'during the period when we trierarchs served the office in pairs.' This system began after the failure of the Sicilian expedition in B.C. 412, owing to the deficiency of citizens wealthy enough to bear the burden singly. The plan was then adopted, so far as it was found necessary, of allowing two persons to share in the burden of equipping a ship, of which each had the command for half a year. This system lasted till B.C. 358, when it was found impossible even by this method to obtain a sufficiently large fleet to cope with the Thebans in Euboea, and voluntary trierarchs, of whom Demosthenes was one, came to the rescue of the state on the emergency. As this could only be a temporary expedient, in the next year a new scheme was adopted, based on the machinery adopted for the εἰσφορά. According to this 1200 συντελείς were appointed every year from those who were liable to the trierarchy, and these were divided into twenty συμμορίαι or classes, each of which was subdivided into συντέλειαι, apparently of different sizes, according to the number of ships required. Demosthenes speaks at one time, de Cor. p. 261. 2, of sixteen men combining to provide each ship, but the συντέλειαι were perhaps as a rule smaller. The management of the finance was placed in the hands of the richer men, who advanced the money (προεισήνεγκαν), and recovered it from their poorer partners, apparently in many cases so as to clear all their own expenses. This system proved at once inefficient and oppressive to the poorer men, and attempts were made to amend it, but nothing satisfactory was done till B.C. 340 when Demosthenes carried a law by which the citizens who were liable were taxed for this purpose in direct proportion to their income. It was under the system of συμμορίαί that Meidias served as trierarch, at little or no expense, according to Demosthenes, to himself. See below, § 155 note.

ἐκ παίδων. That is on becoming ἔφηβος, at the age of eighteen, when the Athenian youth was enrolled on the register, *ληξιαρχικὸν γραμματεῖον*, of his tribe, and became entitled to the privileges and liable to the duties of a citizen. Demosthenes was really twenty at the time he is speaking of.

ἐπληροῦμεθ' αὐτοί, 'we provided the crews ourselves.' The middle voice of this verb seems always to be used when speaking of the trierarchs manning their ships, in which they had a personal interest; whereas a state manning a fleet might be said *πληροῦν ναυτικόν*, as in Thuc. vi. 52. 1. Under this earlier system of the trierarchy the state nominally paid the crews, but it was customary for the trierarchs largely to supplement the state pay from their own pockets, in order to obtain picked seamen for their triremes.

ἦν ἐγώ, sc. καθ' ἦν ἐγώ, a preposition, which would strictly have 155 been inserted with both the relative and its antecedent, being frequently omitted with the relative, both in Greek and Latin.

ἦπται, κ.τ.λ., the force of the perfect is to be noticed. 'He has only taken part in the service since the time that you have organized the system of 1200 contributories.'

εἰσπραττόμενοι, κ.τ.λ. The point of the argument is this. The richer men (*οὔτοι*) having undertaken the management of the partnership, as *ἡγεμόνες τῶν συμμοριῶν*, levy a talent as the presumed share of the poorer men. At the same time they contract for the whole work being done for a talent, and so free themselves from expense at the cost of the poorer men. If they acted fairly they would only have paid a fractional part of the expense, but many of them got credit for fulfilling the duty of trierarch without expending a drachma of their own money.

περίεστι, 'they have the advantage of exemption from all other *λειτουργίαι*.'

ἀλλὰ μὴν τί ἄλλο; 'to come to the next point.'

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αὐληταῖς ἀνδράσι. This passage is our only authority for the fact that a dithyrambic chorus was more expensive to provide than a tragic chorus. Wolf (Proleg. in Lept. § 93) suggests that the reason may have been that it was necessary to employ foreign flute-players at high salaries, whereas the native choruses received no pay, but for this last statement there is no evidence.

ἐξ ἀντιδόσεως: and so compulsorily. See on § 78.

εἰστίακα, 'I have given a public banquet to my tribe'; the εἰστίαςις being one of the ἐγκύκλιοι λειτουργίαι devolving on every citizen of adequate means.

- 157 ἡγεμῶν συμμορίας, 'director of one of the classes for the payment of the war tax': the συμμορίαι being the four classes into which the 1200 συντελεῖς liable to the war tax were divided. Those in the first and richest of these classes were called ἡγεμόνες τῶν συμμοριῶν. The εἰσφορά was not itself a λειτουργία, though it has often been reckoned as such, perhaps because its machinery was borrowed, as we have seen above, § 155, for the system adopted for the trierarchy in B.C. 358.

ἴσον, probably in apposition to the previous clause, ἡγεμῶν . . . δέκα, 'a period of service equal to that of the richest men.' The rich men quoted were probably contemporaries of Demosthenes, of whom we know nothing except that in the speech against Leptines, § 159, he mentions a Phormio as an advocate who had spoken before him on the same side.

ἀφ' ὑπαρχούσης οὐσίας, 'from capital in hand.'

ἀπὸ τῆς δόξης, κ.τ.λ., 'as estimated by the common report of what my father left me, and what I ought to have received when I came of age.' Demosthenes does not mean, as some have thought, that he raised money on his expectations, as determined by what his father's property was supposed to have been worth, and by what he was likely to get if he won his suit against his guardians: but simply that he was content to contribute towards the service of the state on the basis of the fortune he was entitled to as his father's heir, not in proportion to what the dishonesty of his guardians had left to him.

δοκιμασθίντα, 'when I passed the scrutiny into my qualifications, before being enrolled in the register of my tribe.'

προσενήνεγμαι, 'this is the record of my behaviour towards you.'

- 158 πλὴν εἰ ταῦτα, 'unless one takes the following facts into consideration.'

κὰν ἄλλοσέ ποι βούληται, 'and anywhere she chooses': these words being perhaps added to show that the fine equipage was not reserved for occasions of solemn religious festival, to do honour to the gods; but was maintained simply for ostentation, whenever he or his wife wishes to make a show of it.

ἐπὶ τοῦ λευκοῦ ζεύγους. That ζεύγος practically means the carriage as well as the horses drawing it is clear from many passages : but it is not so certain that its literal meaning is ever more than the pair or team yoked to the carriage. That this is its signification here seems certain from the addition of the words τοῦ ἐκ Σικυῶνος, as there is no doubt that it was the mules and not the carriage that came from Sicyon. ἐπὶ τοῦ ζεύγους would accordingly be sitting over the horses, who were probably four in number. So φεύγωμεν ἐφ' ἵππων, Il. 24. 356. Ulpian tells us that the early despots of Sicyon used to drive white mules.

σοβαί, 'he swaggers through the streets, talking loudly of the garniture of his feasts, his cups and drinking horns and saucers for libation.' ρυτά were probably in the first instance ox horns, with a hole at the point through which the wine trickled into the mouth ; but later the word denoted cups of the same form made of precious metal, and ornamented at the point with the heads of various animals. Martial has the diminutive in Epigr. ii. 35. 2

'In rhytio poteras, Phoebe, lavare pedes.'

φιάλαι were flat saucers, mainly used for libations, but sometimes also for drinking. σοβεῖν, which is several times used in Aristophanes for scaring birds, would seem to convey the idea of pushing all comers on one side, as he forced his way along the street. The word is perhaps onomatopaeic, from σοῦ, σοῦ a cry used in Aristoph. Vesp. 209 to scare birds.

ὅ τι ὠφελεῖ, 'I do not know what benefit you derive from all that 159 Meidias gets to satisfy his love of luxury and superfluities, but the insolence in which he indulges on the strength of them I see touches many of you, wherever one may turn his eyes.' τοὺς τυχόντας those that meet one's gaze, taken at haphazard. ὅ τι and ᾧ are cognate accusatives.

τὴν φιλοτιμίαν κρίνειν, 'to make it a test of patriotism.'

ὅς ἂν . . . ᾗ. This idiom, of defining an abstract term by a description of the concrete, is common in Thucydides, as in vi. 14 τὸ καλῶς ἄρξαι τοῦτ' εἶναι, ὅς ἂν τὴν πατρίδα ὠφελήσῃ : but the other passages quoted by Schaefer from Demosthenes, p. 1151. 13 and p. 1386. 17, are from spurious orations.

Ἀλλὰ νῆ Δία, 'but I suppose it will be said.' See on § 41.

160

ἐπιδόσκε, 'he made a voluntary contribution of a trireme,' ἐπιδόσεις

being offerings to the service of the state which the donor was under no obligation to contribute.

ἔχετε καὶ ἀπόδοτε, 'pay him back in full what you feel to be his due.'

πράγματος οὐδ' ἔργου, 'on any consideration whatever.' For the genitive see on § 146. *πράγματος* and *ἔργου* being synonymous, are necessarily connected by οὐδέ, not distinguished by οὔτε . . . οὔτε.

μὴ παρακρουσθῆτε, 'do not be led away from the point.' This sense, with its collateral notion of fraud, comes naturally from the etymology of the word, and it is not necessary to connect it with the special sense, given in the Lexicon of Harpocration, of cheating by striking too much corn from the top of the measure, for which *cp. κρουσιμετρέϊν, παρακρουσιχοίνικος.*

ἄνωθεν δέ, 'from the very beginning.'

161. εἰς Εὐβοίαν. This is the expedition referred to above, § 110, where see notes.

ἐπιδόσεις. See on § 160. The first voluntary gift of triremes was for an expedition to Euboea under Timotheus in B.C. 358, to prevent the Thebans from gaining an ascendancy in the island.

ἔτεραι δεύτεραι. The combination of the two words is to some extent pleonastic, as either alone would express the second in order: but ἔτεραι rather shows that yet another follows in due course, δεύτεραι that that other is the second in turn. So in Aristocr. p. 643. 20 and p. 644. 18, we have δεύτερον δ' ἕτερον . . . τρίτον δ' ἕτερον.

εἰς Ὀlynthon, in B.C. 350, when the alliance with Olynthus advocated by Demosthenes in the Olynthiac orations was concluded, and a body of mercenaries, partly supported by ἐπιδόσεις, was sent to the Chalcidian peninsula, but no Athenian citizens.

ἐξετάζεσθαι, 'might have been expected to let his patriotism be seen wherever an opportunity was given him.' See on § 127.

παρών, 'though he was present in the senate while men were making voluntary contributions, he did not himself make any offer of the sort.'

162. τοὺς ἐν Ταμύναις. See on § 110.

προεβούλευσεν, 'passed the preliminary vote,' or προβούλευμα, without which the proposal could not have been brought before the ἐκκλησία.

τηνικαῦτα, 'then for the first time,' = *tum demum*.

προέδρους. The προέδροι were the ten members of the senate who in their turn managed its business and that of the ἐκκλησία. Hence no business could be transacted till they appeared and opened the proceedings.

τῷ δῆλον, κ.τ.λ., 'how did he make it clear, beyond any possibility of denial.'

φεύγων, 'with the object of escaping the campaign.' Demosthenes shows that Meidias played the two things off against each other. When the proposal to send out the cavalry had fallen through (ἀνεπεπτώκει), he remained with his regiment at Athens: but when after all Phocion sent for the cavalry, he took refuge on shipboard.

τὸν μέτοικον. The employment of a resident alien as trierarch 163 was in itself anomalous, as their position gave them none of the privileges of citizenship, and they could not even enter the law courts except through a προστάτης. Of Pamphilus we know nothing from other sources, though Boehnecke identifies him with a man whom Deinarchus reproaches Demosthenes with having made an Athenian citizen (in Demosth. p. 95. 35).

διεπράττετο, 'proceeded to carry out,' with the implied reproach that it was for his own gratification.

τοὺς ἐξ Ἀργούρας ἱππίας. Reiske thinks that this may mean 'the 164 Argura regiment,' so called from having at one time been stationed at Argura, like 'the Coldstream Guards,' who were first raised in that town. As, however, there is no trace elsewhere of such a system of nomenclature at Athens, it is more probably 'the regiment at Argura,' such a pregnant use of ἐκ being common after verbs implying motion. They had probably been sent there on detachment duty by Phocion, and were now recalled by him to join the main body. It could hardly mean, as Buttmann takes it, 'the cavalry who had returned from Argura to Athens.'

κατέληπτο, sc. Meidias, the subject being changed.

ᾤχετο, 'was off to his ship': the pluperfect sense of ᾤχετο marking the promptitude with which he joined.

παρ' ὑμῖν, 'he was proud enough to command at home.'

Νικήρατος . . . Εὐκτῆμων . . . Εὐθύδημος. These men appear each 165 of them to have given a trireme at the same time as Meidias, and therefore, to prevent their cases being quoted in justification of

Meidias, it was necessary to distinguish them from his. The points of difference seem to be decisive, that they did not use their benevolence as a pretext for shirking duties which devolved on them, as Meidias left his post with the cavalry, but took command of their own vessels, and remained with them on active service. Niceratus might have further urged as reasons for staying at home that he was childless, and therefore the last hope of his family, and the people's darling (ὁ ἀγαπητός). The position of ὁ ἀγαπητός seems to show that it was a familiar by-name of Niceratus, not merely an epithet applied to him by Demosthenes. He was probably the great-grandson of Nicias, the general in the Syracusan expedition. He and Euctemon are both among the witnesses quoted below, § 168.

ἐκὼν, 'without being compelled,' as Meidias was by his cowardice.

ἐν χάριτος μέρει, 'by way of favour'; lit. 'in the division of,' 'classifying it as favour.' Cp. Olynth. A. p. 22. 4 ἐν προσθήκης μέρει, 'by way of appendage.'

πλείουσιν, 'in full sailing order,' a description fairly applicable κατὰ σύνεσιν to τὴν ἐπίδοσιν, which is equivalent to τὴν ἐπιδοθείσαν ναῦν.

166 οὗ δίκην, κ.τ.λ., 'will reckon as a benefaction the act for which he ought to render satisfaction to the state.' οὗ, though in obvious and intentional antithesis to οὗ above, has a different grammatical value, the former οὗ being the relative adverb, 'in the place where.'

τελωνίαν καὶ πεντηκοστήν, 'a composition for his rates and taxes.' The cost of the trierarchy might be compared to the τελωνία, the sum which a farmer of taxes pays to the state, and in consideration of which he gains exemption from military service, as well as the profits of his contract. These last would be represented to Meidias by his being exempt from any other λειτουργίαι, and by the profit which he made (§ 168) by turning his trireme into a merchant ship. Or it might be compared to the two per cent. import duties, which merchants were willing to pay so as to place their commercial ventures under the protection of the state.

καινὴν . . . πεντηκοστήν, 'this new kind of insurance against military service.'

167 καὶ . . . τοῦτο, sc. σκοπεῖσθε.

ἐκ Στύρων. Styra was a town on the west coast of Euboea,

nearly opposite Cynosura. After the Euboean campaign of B.C. 349, the Athenian cavalry, probably accompanied by infantry, were sent to Olynthus from Styra, all the triremes, except that of Meidias, accompanying the transports as escort. Meidias preferred using his trireme as a cargo boat to bring home vine-poles, and cattle, and joinery, and timber for the use of his house and his silver mines.

ὡς αὐτόν, 'to his own house'; the domicile being implied in the pronoun.

τὰ ἔργα τὰ ἀργύρεα, 'for use in the silver mines': cp. adv. Pantaen. p. 967. 17 ἐν τοῖς ἔργοις ἐν Μαρωνείᾳ: not, as Mr. Holmes takes it, 'for furniture inlaid with silver.'

χρηματισμός, 'a good speculation.'

Πάμφιλος. It is natural to suppose this to be the Egyptian 168 mentioned above, and this would account for his not being described as belonging to any deme. On the other hand, that Pamphilus had no standing in the fleet, except as acting for Meidias, whose trireme had gone home under Meidias' own command. The insertion of his name is probably an oversight on the person who fabricated the whole deposition.

δεῦρο, sc. to Olynthus. See § 197.

τοῦ στόλου πλεόντων. This is an extreme instance of σχῆμα κατὰ σύνεσιν, and perhaps without parallel before Lucian, who has οὐκ αἰσχυνείται ἡ Ἀθηναίων πόλις παρὰ βαρβάρου . . . μανθάνοντες. Anachars. c. 17.

οὐ συγκατέστησε, 'did not aid the rest in bringing the convoy into port': a use of the word not found again before Polyb. v. 95. 3.

φήσει καὶ καταλαξονεύσεται, 'he will relate to you with no little 169 boasting.' τὰ λελητουργημένα καὶ πεπραγμένα, 'all that he has done in the public service.' In both these expressions the more definite word is explanatory of the more general term, and is best rendered in English by an adverbial expression. See on § 1.

ταῖς λητουργίαις, 'on the strength of his public services.'

κατά, 'after the fashion of Meidias and his public services.'

Ἀρμόδιω καὶ Ἀριστογέτονι: the two special heroes of Athenian 170 democracy, whose service to the state, in assassinating the despot Hipparchus, gained the undying gratitude of the Athenians, inasmuch that their descendants were, throughout the whole duration

of the republic, exempted from all state burdens. It might, however, reasonably be urged that their action was neither patriotic nor successful: they killed Hipparchus from private motives, and the despotism was maintained after his death with greater severity by his brother Hippias.

τούτοις γάρ. The γάρ is to be explained by an easily supplied clause, such as, 'I mention these, because, as you know, &c.'

οὐδ' ἂν ἠνέσχεσθε. This clause carries on the thought directly from οὐδὲ γάρ Ἀρμοδίῳ καὶ Ἀριστογείτονι (δεδώκατε), without being influenced by the intervening explanatory clause. The chief Parisian MS., S, inserts before the clause the words οὐ δέδοται τοῦτο, apparently a gloss which had been inserted by some one who did not observe the actual connexion of the clauses.

ἐν τῇ στήλῃ, 'on the pillar' in the Agora on which their services were recorded.

τὰς ἄλλας, 'the other rewards' which they did actually receive, such as the pillar above mentioned, the songs in their honour, and the immunities granted to them and their descendants; as distinguished from that which no one could have granted them.

171 κεκόμισται, 'he has carried off,' the tense retaining its original middle sense, as εἰς ἐν εἰργασμένοι in § 169.

ἦν without ἂν is here not only allowable (see note on προσῆκεν, § 33), but natural, inasmuch as the public services of Meidias might fairly be said to have earned some gratitude, however infinitesimal it might be. The sense is not 'would have been small indeed,' but 'was small indeed.'

ἐχειροτονήσατε. It has been observed that the Athenians chose by ballot all magistrates whose functions might be considered within the capacity of any ordinary citizen, but where special qualifications were required, the election was always by show of hands (χειροτονία). Cp. Aristot. de Civ. Athen. 43. 1 τὰς δ' ἀρχὰς τὰς περὶ τὴν ἐγκύκλιον διοίκησιν ἀπάσας ποιοῦσι κληρωτὰς πλὴν ταμίου στρατιωτικῶν καὶ τῶν ἐπὶ τὸ θεωρικὸν καὶ τοῦ τῶν κρηνῶν ἐπιμελητοῦ . . . χειροτονοῦσι δὲ καὶ τὰς πρὸς τὸν πόλεμον ἀπάσας. As another exception may be mentioned the πυλαγόραι, or orators appointed to speak at the Amphictyonic Council. See de Cor. p. 277. 1.

τῆς παράλου. There were two state vessels at Athens, the Paralus and the Salaminia, used as treasure ships, dispatch boats,

and for other public purposes, especially for carrying the sacred embassies to the several Panhellenic festivals. The Scholiast on Aristoph. Av. 147 says that the Salaminia was devoted to bringing state criminals home from foreign states to Athens, but this would seem to be merely an inference from such a use of the vessel on one particular occasion, and it seems obvious that it could never have been requisite to maintain a special government ship for such exceptional use. The office of *ταμίης*, or captain of one of these vessels, was probably called by this special name because the state itself was looked upon as trierarch of the sacred ships, but the name would also seem to imply that public money passed through the captain's hands, and some have thought that the whole expenses of the vessel were borne by the treasury.

ὀχέισθαι, 'though he could not keep on his horse.'

μυστηρίων ἐπιμελητήν, 'overseer of the mysteries.' At Athens 'the mysteries' always meant *par excellence* the mysteries of Demeter, celebrated at Eleusis in autumn, from the 15th to the 23rd of Boedromion: though certain minor festivals, such as the Bendideia (see Plat. Rep. p. 327 A), and the orgies of the Phrygian Sabazius, de Cor. p. 313. 14 sqq., would fall under the same heading.

ιεροποιόν, κ.τ.λ., 'superintendent of the sacrifices, and purveyor of the sacrifices, and so forth.' These are probably to be classed rather as *ὑπηρεσίαι*, minor offices of service, than as *λειτουργίαι* in its higher sense.

ἐπανορθοῦσθαι, 'should be whitewashed,' as we might say: 'should 172 regain a character for integrity.'

ταμιεύσας, 'on the strength of his post,' as opposed to *ταμιέων* in 173 § 174, 'while discharging its duties.' So *ἵππαρχος χειροτονηθείς* as opposed to *ἵππαρχῶν*, § 174.

Κυζικηνῶν. Of this plunder, which would seem to have been a simple act of piracy, we know nothing from other sources. Ulpian gives some details of it, which seem to be merely a view of his own founded on this passage, and which rest on the false assumption that Cyzicus was one of the cities whose revolt from Athens led to the Social War, whereas Cyzicus, with the other Asiatic towns, was ceded to Persia by the Peace of Antalcidas in B.C. 387.

πλείν. This form of the comparative, found only in Attic, and especially in Aristophanes, is used almost exclusively with numerals, though Aristophanes has *πλείν ἢ μαίνομαι* twice in the *Ranae*, 103, 751. It is commonly spoken of as an irregular contraction as though from *πλείον* (which would be impossible), but really it points to an alternative form of the comparative in *-ιην* (-iens), *-ιεν* or *-ιν*, which is found in some cognate languages, and of which we have a further trace in Greek in *πρίν* (Cretan *πρείν*), by the side of *πρό*. See Burgmann, *Grundriss der Vergleich. Gram.* vol. 2. § 135.

περιωθῶν καὶ ἐλαύνων, 'jostling them about in every direction.'

τὰ σύμβολα, 'the commercial treaties between the various cities.' Cp. Andoc. in Alc. p. 31. 28 *ἐν τοῖς συμβόλοις συνετιθέμεθα*. The special reference here is probably to a disturbance of the commercial relations between Athens and Cyzicus.

τὴν μὲν πόλιν, being antithetical to *τὰ χρήματα* δέ, must clearly mean Cyzicus, which Meidias by his lawless act had made hostile to Athens, *τῇ πόλει*.

νόμους, probably 'military regulations'; which he could be said *θεῖναι*, 'to lay down,' on his own responsibility: whereas in reference to laws *θεῖναι* in a constitutional state would only mean 'to propose.'

ἔξαρνος ἦν = *ἐξηρνήσατο*.

174 *εἰς Εὐβοίαν*. This was the first expedition of § 161, under Timotheus, in B.C. 358.

ἦδη . . . ἦκεν, 'did not come before the truce was made.' This truce of Diocles is not mentioned elsewhere.

*μῖα*s. That there should be one of the private triremes which beat Meidias in sailing does not seem so great a reproach, even though he had all the advantage of the state subsidy for the *Paralus*, which was itself probably one of the finest ships. Reiske suggests *πλὴν μῖα*s, 'he was beaten by all the private triremes except one.'

ἐππαρχῶν τοίνυν. As this is the antithetical clause to the one beginning *τῆς μὲν Παράλου ταμειῶν*, it should strictly have begun with *ἐππαρχῶν δέ*, but the length of the preceding clause probably caused Demosthenes to lose the grammatical connexion between the two.

ἀλλ' ἵππον, 'why his very horse he could not bring himself

to buy': the sarcasm being well introduced by ἀλλά, like the Latin 'at ne equum quidem.'

τὰς πομπάς. The accusative case after ἡγεῖσθαι, meaning to lead, is very rare, the only other known instance being a passage quoted from the historian Deinon by Athenaeus, 14, p. 633 D ὅτε ἡγήσατο τὴν εἰς Πέρσας ἀποδημίαν ὁ Κῦρος. But with ἐξηγεῖσθαι the accusative is not uncommon, especially in Thucydides. The best Paris MS. has a marginal reading ἐποιεῖτο.

ᾧσων, κ.τ.λ., 'all whom you have convicted of crime in connexion with the feast, after they had been pronounced guilty by a vote of the people' (i.e. by a προβολή), 'showing at the same time the nature of their offence and the measure of your wrath against them.' The distinction must be noted between the relative character of the earlier portion of the sentence, introduced by ᾧσων, and the interrogation in the latter, introduced by τί and τίνος.

πρώτης . . . μνησθῶ, 'to mention first,' πρώτης being the real predicate of the clause.

καταγνώσεως . . . καταχειροτόνησεν. In each case Demosthenes is using the correct technical word, κατάγνωσις of the judicial verdict of the δικασταί, καταχειροτομία of the vote of the citizens in the ἐκκλησία.

Θεσπιῶς. The Thespians had been expelled from Boeotia either in B.C. 872, after the destruction of Plataea (Xen. Hell. vi. 3. 1), when their town was certainly dismantled, or more probably in the following year after Leuctra (Paus. ix. 14. 1; see Grote, vol. x. pp. 291, 265). The fugitives found shelter, like the Plataeans, at Athens, and probably like them received with some modifications the rights of citizenship. The prejudice therefore would have been in favour of Evander, as Menippus, the Carian, was a foreigner.

προβαλλομένου. See on § 1.

καταδικασάμενος, κ.τ.λ., 'having obtained a verdict against Menippus in a mercantile action'; the middle voice marking that he got the suit decided in his own favour. Cp. Thuc. v. 49. 1 δίκην ἣν Ἡλείοι κατεδίκασαντο αὐτῶν. The Athenians prided themselves on the impartiality with which they decided these commercial suits, even when they lay between citizens and aliens. See Thuc. i. 77. 1.

οὐδ' ὅτιοῦν, κ.τ.λ., 'though there was nothing else alleged whatever to aggravate the offence.'

πεισθέντος, 'having been won over': induced, that is, to allow a compromise.

ἀφείναι. The severity of the penalty, even under the compromise, shows what a serious view the δικασταί took of the case, when, after the decision on the προβολή, it came before them for final adjudication. Evander forfeited two talents, which Menippus had been ordered to pay him, as the result of the mercantile action before mentioned, and he was required besides to recoup any loss in his business that Menippus might have sustained while waiting at Athens on the strength of the judgement in the ἐκκλησία (ἐπὶ τῇ χειροτονίᾳ), waiting, that is, till the consequent trial in the law court should have given him substantial satisfaction.

ἀνθρώπος, like Καρὸς τινος ἀνθρώπου above, marking the utter insignificance of the man for whom so much was done.

177 εἰς μὲν οὗτος, 'here then is one instance of a man, who, without his offence being aggravated by wanton violence, &c.'

τοὺς νόμους, τὸν ὅρκον. These words, which in strict grammar should be in the nominative case, are, by an attraction not uncommon in Plato, attracted into the case of the Relative as the nearest construction. See Riddell, Digest of Idioms, § 192.

οἱ δικάζοντες ἀεί. Schaefer takes this as equivalent to οἱ ἀεί δικάζοντες, 'you who from time to time may happen to sit in judgement.' But it is rather 'you who hold perpetual session.'

παρακαταθήκην, κ.τ.λ., 'all should find standing unimpaired to their credit'; the laws being represented as a kind of deposit in the bank of the state, on which any citizen might draw for satisfaction in case of injury.

μετὰ τοῦ δικαίου, 'with justice on their side.'

178 παρεδρεύοντος. The first three archons each had two assessors, whom they chose themselves, and were at liberty to dismiss. We learn from [Dem.] in Neær. p. 1369. 20 that the παρεδρία was an ἀρχή, and it was subject to δοκιμασία and εὔθυνα. The πάρεδροι received pay from the treasury, and the office altogether was of sufficient importance to make the conviction of one who held it a matter of considerable importance. From this passage it would further appear that the assessor was within his rights in causing the man's expulsion, but not in himself forcibly expelling him.

καταλαμβάνοντος is commonly interpreted 'taking a wrong seat':

but it probably means simply 'appropriating a seat,' taking it without authority.

τοῦ ἀρχαντος, 'the Archon Eponymos,' which office Charicleides held in B. C. 363.

μέγα δίκαιον ἔχειν, 'to have a strong plea which he could urge.' 179 Cp. adv. Con. p. 1266. 2 τοῦτο τὸ δίκαιον ἔχων, 'having this argument in his favour.'

ὁ προβαλλόμενος: see on § 1.

εἰ κατελάμβανον, 'if I did try to appropriate a seat, as I did,' the point urged here, rhetorically, in a hypothetical form, being in itself an acknowledged fact.

τίνος εἰ κύριος, 'what does your office give you authority to do?'

οὐδ' οὕτω πείθομαι, is a further stage in the hypothesis, 'supposing I am still contumacious?' The use of οὐδέ, not μήδε, arises from this part of the hypothesis being formally stated as a fact, requiring the explanation which follows. The transition from the imperfect to the historical present is also to be noticed. It probably is due to the intervening τίνος κύριος εἰ; a question relating to the general powers of the πάρεδρος, and not limited to the particular case.

ἐπιβολή. This use of the word, to mean 'a fine imposed on a man,' which is not uncommon in the orators, seems to occur first in Aristoph. Vesp. 769.

πρὸ τοῦ μή. The insertion of this redundant μή, which might with equal accuracy of grammar have been omitted (cp. Thuc. v. 100 πᾶν πρὸ τοῦ δουλεύσαι ἐπεξελεθεῖν), is accounted for by the practical prohibition of the course of action to which another is preferred.

ἐτελεύτησε. From this case, therefore, no precedent could be gained to direct the action of the δικασταί.

ἀπεκτείνετε τοῦτον, 'and in this case you condemned the criminal 180 to death.' τοῦτον is emphatic, as marking the distinction between this case and the last.

σκῆτος, 'a horsewhip.' The word, which in this sense is rare, is probably selected here to suggest its more common meaning of a thong for purposes of correction.

ἀλλά is here appropriate as contrasting ἀδικεῖν with οὐκ οἶνον τύπτειν, the words in more immediate juxtaposition to it, though in more strict logic the opening of the clause should have been

determined by ὕβρει τύπτειν, the substantial element in the preceding clause.

ἐπὶ τῆς πομπῆς, 'the excuse for which the holiday-making furnished a foundation.'

- 181 ὦν εἶλεν ἀποστάς, 'the first (i.e. the man described in § 176) is found to have lost the money awarded him in the previous suit.'

τὰ Μειδίᾳ πεπραγμένα. There is a grammatical inaccuracy here, the acts of Meidias being compared with the other persons mentioned (ἀπάντων τούτων), not with their acts, but the sense is quite plain, and the irregularity one not uncommon in other languages as well as Greek. Cp. Soph. O. T. 1507 μηδ' ἐξισώσης τάσδε τοῖς ἐμοῖς κακοῖς, for τὰ τῶνδε. So Cic. de Or. i. 4. 15 'Ingenia nostrorum multum ceteris hominibus praestiterunt,' for 'ceterorum hominum ingeniis.'

- 182 ἀλλά, 'but to take a point of more moment.'

Ἑτεοβουτάδην, 'of the family of Butes,' the ἥρως ἐπόνυμος of the deme Butea, as distinguished from those citizens of the deme who were members of it by domicile only. The distinction was important, as the founder's kin Butadae were entitled to the priesthood of Athena Polias.

ἐνδειχθέντα. The special procedure of ἐνδειξις was confined to certain definite offences, of which the exercise of public functions during ἀτιμία was one, and was probably limited to cases where the offence was patent and undeniable. The mode of proceeding was by information before the court which would take cognizance of the case, this being brought according to its nature before the ἐνδεκα or before the Council of 500. See Gilbert's Constit. Ant., pp. 257, 281, 405.

τέθνηκεν, as commonly of judicial executions, 'he has been put to death.'

λῆμμα λαμβάνειν, 'to put this in his pocket'; λῆμμα in the orators being especially of unauthorized or illicit gain. As the fee of the δικαστής was only three obols, or somewhat less than fourpence, the risk which Pyrrhus ran seems altogether out of proportion to the inducement.

πολλοὺς ἑτέρους, 'many others to correspond with these.' The plural of ἕτερος is often used in this way with numerals and pronouns expressing quantity. So below, τοσούτων ἐτέρων. Otherwise only

when one of two sets is signified, each containing more than one individual.

δέκα ταλάντων, sc. δίκην, 'you assessed the penalty which Smicrus was to pay at ten talents.'

παράνομα γράφειν, 'to propose a measure contravening some existing law.'

ἤλεήσατε: see on § 5.

εἴπη . . . ποιῇ. The aorist refers to one single act, the present to 183 the continued possibility of offences, 'if you find him sinning not in word only but in deed.' The parataxis is to be noticed, μή only negating φαίνεσθε in its combination with διάκεισθε. If you show leniency in the case of Meidias you ought not to have been so severe in your sentence on Scito. See on § 11.

τὸν ἐντυχόνθ' ὑμῶν, 'any one of you, I care not who he is.'

δείγμα τοιοῦτον, 'do not create such a precedent against yourself by your method of administering the law.'

μετρίων καὶ δημοτικῶν, 'a man of average position among the people.'

ὁμοίως ὀργιζόμενοι, 'show yourselves consistent in your temper, and let that consistency be on the side of severity.'

οὐδενὸς ἤττον, 'as much as anything,' with the implied suggestion 184 that the points in question are the most important of all.

καταβήσομαι, 'I will come down' from the βῆμα or tribunal from which the orators spoke. It seems probable that in the law-courts there were two such tribunals, one for the advocates on each side, cp. Aesch. in Ctes. p. 83. 32 τοὺς μὲν ὀλιγαρχικοὺς ἤκειν πρὸς τὸ τοῦ κατηγοροῦ βῆμα, τοὺς δὲ δημοτικοὺς πρὸς τὸ τοῦ φεύγοντος. Dem. in Olymp. p. 1176. 2 σιωπῇ ἐκαθήμην ἐπὶ τοῦ ἐτέρου βήματος. Gilbert however (Constitution. Ant. p. 403) from other passages in Aeschines, F. L. p. 35. 34; in Ctes. p. 77. 22 argues that they all spoke from the same tribunal: and thinks that the βήματα above referred to are the seats on either side of the court on which the contending parties and their advocates sat while not speaking, corresponding to the Latin *subsellia*.

μερὶς καὶ πλεονεξία, 'contributes greatly to the advantage of': μερὶς (as in § 70) giving merely the idea of contribution, the notion of advantage, and practically undue advantage being added by πλεονεξία.

ἐγὼ νομίζω, κ.τ.λ. This passage, down to the end of § 185, so

closely reproduces the illustration previously given in § 101 (on which see the notes), that it is difficult to believe that, if the speech had been finally revised, Demosthenes would have allowed both passages to stand. Schaefer's view that the argument was sufficiently weighty to warrant its repetition might be sound if the illustration reproduced had occurred in another speech of the same author, but the orator could hardly have ventured to repeat so striking a figure in the same speech. It occurs again in [Dem.] in Neaer. p. 1348. 3.

- 185 καθάρματα, 'the refuse of mankind,' *κάθαρμα* being what is thrown away as refuse in cleaning, especially the refuse of a sacrifice. Cp. de Cor. p. 269. 26, and Aeschin. in Ctes. p. 84. 15 *κάθαρμα* *ζηλοτυποῦν ἀρετήν*. Hence the word seems also to have applied to worthless persons who were thrown into the sea as scape-goats at times of public calamity, otherwise called *φαρμακοί*, *δημόσιοι*, or *περιψήματα*, but there is no instance of this use of *καθάρματα* in any extant author. See Schol. on Aristoph. Ran. 733, Eq. 1136.

ἀν . . . ἐπίη, 'if it be granted you.'

- 186 ὁδურέται: see on § 5.

ἔστιν ἄξιον, 'it is fitting.' In this sense *ἄξιόν ἐστι* is more generally found with the dative of the person expressed: but cp. [Dem.] de Halon. p. 82. 10 οὐ γὰρ ἄξιον εἶναι εἰρήνην λύειν. In the sense 'it is worth while' the expression is commonly used without the personal dative. Demosthenes points out that his present humility only makes Meidias more deserving of hatred, because it shows that he knew all along how a man ought to behave.

ἀνείναι, 'to remit somewhat of your anger as a concession to his temper and the accident of his nature.' Cp. Eur. Androm. 531 *ἄνες θάνατόν μοι*.

μέτριον, 'with moderation.'

διακρούσεται, 'shall succeed in his attempts at evasion.' See on § 128, and cp. § 201.

αὐτὸς ἐκεῖνος, 'that old self whom you know so well.'

- 187 προσέχειν, sc. τὸν νοῦν, 'give any heed to him.'

ὅν . . . πλάττεται, 'during which' (acc. of duration of time) 'he is playing a part to suit his own ends.' Cp. de Cor. p. 304. 26 *φιλανθρωπίαν πλάττεσθαι*, 'to play the philanthropist.'

ὃν σὺνίστε, 'of which you have personal knowledge.'

παῖδια. Of the family of Demosthenes we know nothing, except that his wife was the daughter of Heliodorus, and that by her he had one daughter, who died seven days before the murder of Philip in B.C. 336 (Plut. Vit. Demosth. c. 22), and two sons who survived him (see Plut. Vit. x. Oratt. p. 847).

οὐδ' ἂν ἔχοιμι, 'nor if I had could I bring myself to set them beside me.'

ἐφ' οἷς, sc. ἐπὶ τούτοις ᾤ.

ἐλαττον ἔξω, 'shall I come off the worse in your court.' So Thuc. i. 77. ἰ ἐλασσοῦμενοι, 'letting ourselves be worsted.'

τούτοις, 'to give your vote as a present to the children.' The 188 antithetic τούτοις below has not so direct a construction, being rather a *dativus commodi*, 'to vote in support of them.'

τοὺς νόμους, 'think that I stand before you with the laws at my side.'

πρόσθοισθ' ἂν, 'you would stand by them,' partly because you have sworn to uphold them, partly because you owe both your political freedom and all other blessings which you enjoy, to the protection of the laws. διὰ τοὺς νόμους, 'owing to the laws,' not 'through their operation.'

ρήτωρ. The orators at Athens were a favourite theme for abuse 189 with Aristophanes, cp. Ach. 38, Eq. 60, 358, probably from the low tone prevalent among the more ignoble members of the profession: of whom Isocrates says γένος οὐδὲν κακονούστερον τῷ πλήθει πονηρῶν ῥητόρων καὶ δημαγωγῶν, de Pac. p. 185 b.

ἐμὲ λέγων, 'meaning me.'

ἄχρι τοῦ μηδὲν ἐνοχλεῖν, 'without making himself a nuisance, or offensive to you'; going on, that is, till he reaches, but taking care not to pass the limit of your endurance.

εἰ μέντοι. Cp. § 154 note.

καὶ ὑμεῖς δέ, 'aye and yourselves too.' See on § 126.

οὐκ ἂν εἶην οὗτος ἐγώ, 'this description would not apply to me.'

ἀνήλωκα: especially in the various *λειτουργίαι* which he undertook, sometimes voluntarily, and in the sums which he expended of his own when holding offices, such as those of *τειχοποιός*, and manager of the Theoric fund, that involved expenditure of public money. Cp. de Cor. pp. 264-267.

ἐφ' οἷς, sc. ἐπὶ τούτοις δ', 'on the score of the public services I was rendering.'

- 190 **ἔτι τοίνυν.** This introduces a further charge on the part of Meidias, that none of the orators had a word to say in favour of Demosthenes.

κατ' ἑμαυτὸν goes with λέγειν καὶ πράττειν, 'I simply determined to follow my own judgement both in saying and doing what I conceive to be beneficial to your interests.'

συνεξεταζομένους . . . ἐφεξῆς, 'proving themselves, one after another, to be the adherents of Meidias.' See on § 127.

προφέρειν ἐμοί, 'to bring forward against me as a reproach': a use of the word found as early as Homer, μή μοι δῶρ' ἐρατὰ πρόφερε χρυσῆς Ἀφροδίτης, Il. 3. 64; cp. de Cor. p. 311. 10 οὗστις ἄνθρωπος ὦν ἀνθρώπῳ τύχην προφέρει, ἀνόητον ἡγοῦμαι.

- 191 **ἑσκεμμένα καὶ παρσκευασμένα,** 'prepared with forethought and deliberation.' The passive use of ἑσκεμμένα is unusual, but cp. Thuc. vii. 62. 1 πάντα ἡμῖν ἑσκεμμένα ἡτοίμασται. In this same section Demosthenes twice uses the tense in its customary middle sense.

καὶ μεμελετηκέναι γε, 'aye, and have studied it to the utmost of my abilities.' μεμελετηκέναι being a stronger word than ἐσκέφθαι, the climax is emphasized by γε. Similarly below ὁ μεριμνήσας marks a higher degree of care than ὁ ἑσκεμμένος. Demosthenes accepts the implied taunt that his invective was intentionally virulent, and not due to the impulse of the moment.

γεγραφέναι is co-ordinate with ἐσκέφθαι, and like it, dependent on φημί.

- 192 **ἔχοι ἂν τὴν αἰτίαν,** sc. of having composed the speech.

[νῦν], 'at the present point,' as opposed to the time when the outrage was committed which furnished the subject for the speech.

ποιῶν. So Buttmann from one MS. for the more ordinary reading ποιῶ, 'I myself too acknowledge doing this.' The use of ὁμολογῶ with the participle is extremely rare, perhaps the only certain instances being in Plat. Crit. 60 a ἐμμένονεν οἷς ὁμολογήσαμεν δίκαιους οὖσιν ἢ οὐ; and Isocr. p. 47 B τοὺς ὁμολογουμένους πρώτους γενομένους.

εἰ ἐπήει αὐτῷ, 'if he had got so far as to look into such things ever so cursorily.' See on § 185.

- 193 **τοῦ δίδμου . . . τῆς ἐκκλησίας** really here refer to the same people,

'the whole body of the people assembled in the Ecclesia.' The charge mentioned was brought against them by Meidias to discredit the vote which they gave against him at the Proboule.

δεῖον ἐξιέναι, 'though they ought to have gone abroad on active service.'

ἐξεκλησίασαν, if genuine, is an anomalous aorist, formed as though ἐκκλησιάζω were compounded of ἐκ and κλησιάζω. An emendation introducing a similar form has been made in Thuc. viii. 93. 1, and in some passages in Lysias, in one of which p. 137. 5 the form ἐξεκλησίαζε is found in one leading MS. The irregular augmentation finds a parallel in ἐγκωμιάζω, which admits of both augment and reduplication after the ἐν, though a derivative of ἐγκώμιον. Cp. κατεδιήτησεν in § 96.

βλέπων, κ.τ.λ., 'with significant glances towards any part of the 194 court where from time to time he saw disturbance arising,' probably by way of warning to the δικασταί what they might expect if they condemned him. Some have thought, with less probability, that his glances were directed in wrath towards those who were exciting clamour against himself.

γελοῖα: as contrasted with his late defiant attitude.

σπουδάζειν εἰς τὰ σά, 'to expend care on your interests,' a construction apparently not found elsewhere in Greek Prose, though in § 2 we have σπουδάζειν ἐφ' οἷς.

σὺ μόνος, κ.τ.λ., 'are you to have the privilege, denied to every other man living, of proving yourself more plainly than any one else to be throughout your life such a mass of insolence . . . and then of becoming an object of pity the moment you are put upon your trial?' the exclusive privilege consisting, not in being such a ruffian, but in receiving pity notwithstanding.

λυπεῖσθαι. The subject of this is the antecedent of the clause πρὸς οὓς, κ.τ.λ., 'those who are wholly unconnected with you are pained at seeing your audacity, &c.'

ἀρχήν, 'a sphere for the exercise of power, or I might rather say 196 of ingenuity,' the substitution of τέχνη for ἀρχή leading to the introduction παρὰ προσδοκίαν of ἐφ' οἷς ἐξαπατᾷς, 'on the score of your hypocrisy,' in simulating distress, instead of some such expression as ἐφ' οἷς ὀδύρει. Reiske thinks that ἀρχήν εὐρεῖν in this sense is proverbial, and compares Phil. B. p. 69. 1 οὐδ' ἐν μὲν τῇ μεσογείᾳ

τιν' ἀρχὴν εὐρηκε, but in both passages the phrase seems appropriate enough without attributing to it a proverbial sense of which we have no further evidence.

περὶ σαυτὸν ποιέισθαι, 'to invest yourself with.'

φθόνον, 'illwill' rather than 'envy,' like *invidia*.

ἐπάνειμι, 'I will return to my point, that you will find fault with the citizens.' See § 193. ἐπάνειμι and ἐπανέρχομαι are the words in regular use for reverting to a point from which a digression has been made. Cp. de Cor. 246. 28 ἀλλ' ἐκέισε ἐπανέρχομαι.

- 197 ἐνθυμείσθε, κ.τ.λ., the point which Demosthenes here raises is rather rhetorical than logical. The facts on which it is raised are these. In B.C. 349, after the successful campaign in Euboea (see §§ 110, 161), the body of cavalry in which Meidias held a commission were sent to Olynthus. Meidias himself came home, and in the Ecclesia denounced the expedition to Olynthus as *δνειδος τῇ πόλει* (§ 132). In the same year, while these men were away, Meidias committed the outrage in the theatre, and was declared guilty of *ὑβρις* on the *προβολή* in the Ecclesia. He now proposes to denounce this action of the Ecclesia, when the members who had gone to Olynthus were absent, before the Ecclesia in which they will now be present. Demosthenes ignores the fact that the Ecclesia was in the main the same body on all three occasions, the members of the cavalry force being but a small fraction of the whole body, and certainly in no sense a distinct tribunal before whom the whole Ecclesia was to be arraigned.

μείνας again implies a false antithesis, as Meidias had equally remained at home on the former occasion.

εἴπη, the deliberative subjunctive, 'what is one to call him?'

- 198 ἐμοὶ μὲν, κ.τ.λ., 'I could see very clearly (yes, by all the gods in heaven I will not be deterred from saying it, whatever the consequences to myself may be), I could see very clearly that some of his own intimate friends were much annoyed at the compromise'; annoyed, that is, at the idea of Meidias escaping the penalty of his offence. ἐμοὶ μὲν is answered by ἐξ ὅτου δέ, κ.τ.λ., as though it were, 'I know it by the evidence of my own senses, and I will tell you how you may know it equally well.' The combination of the three deities in his asseverative oath is to give it greater emphasis, cp. Hom. Il. ii. 371 αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλών.

ἀπήλλαγμα, 'I had retired from the case'; not 'I had become reconciled to him.'

καθάρματα : see on § 185.

ἐπὶ ταύτης, κ.τ.λ., 'who takes his stand upon this insolence.' 199

εἰ θεωρήσαιντε, sc. εἰδείητ' ἄν.

καταχειροτονθῆν, 'when the people had given their verdict against him.' It is an accusative absolute, founded on an impersonal use of the verb. Cp. adv. Polycl. p. 1210. 5 προσταχθέν μοι ὑπὸ τοῦ δήμου.

καὶ ταῦτα, 'and that too,' introducing an aggravation of the disgrace. καὶ ταῦτα is here purely idiomatic, having no strict grammatical construction.

οὐκ ἂν κατέδν, 'would not have retired into the background?' cp. Xen. Cyr. vi. 1. 35 καταδύομαι ὑπὸ τῆς αἰσχύνης.

πάντα, sc. χρόνον.

λοιδορεῖται perhaps expresses the temper, rather than the act, 200 of abusiveness, and so is always used with the dative, whereas λοιδορεῖν in Classical Greek always has the accusative.

χειροτονεῖται τις, 'there is an election' (the present tense marking not the completion, but the beginning of the contest). 'Meidias is first in the field': has been already put forward as a candidate, before any one else is ready.

προξενεῖ, 'he takes charge of Plutarchus,' acting as πρόξενος for the state of Eretria, to which Plutarchus belonged. The πρόξενος at Athens played much the part of the modern consul towards citizens of the state which he represented in that capacity, but he was himself always an Athenian citizen, appointed by the Athenians to discharge these functions. Demosthenes implies that Meidias appointed himself.

τάπῳρητα, 'state secrets': cp. Ar. Eq. 648 καὶ ὡς ἔφρασα αὐτοῖς ἀπόρητον, ποιησάμενος ταχύ.

οὐ χωρεῖ, 'is not large enough to hold him.'

οὐδὲ δίδωκα οἷδὲ φοβοῦμαι, 'nor am I either apprehensive or afraid of,' *nec metuo nec timeo*, the latter word conveying an implication of craven fear which is absent from the former.

δεδιέναι. Schaefer expresses surprise that Demosthenes should 201 use δεδιέναι immediately after δέδοικα, not knowing that δεδοικέναι is a later and really an anomalous form, the strong variety of the root

being originally confined in the perfect tense to the indicative singular. *δεδοικέναι*, though occurring in a few passages of Euripides and Aristophanes, is not found in Classical Prose.

νεανικόν, 'dashing,' a proof of high spirit; cp. § 131.

οὐδὲ γάρ, κ.τ.λ., 'for he thinks that you will be quite at a loss what to do with him.'

πλούσιος, κ.τ.λ. These nominatives are generally taken as standing absolutely, as though the whole string of them formed an exclamation; but there is no reason why they should not agree with the subject of *ληφθήσεται*.

202 *ἐν οἷς καιροῖς*: a somewhat condensed expression for *τῶν καιρῶν ἐν οἷς ἐκάστοτε δημηγορεῖ*.

τῶν δέοντων = 'good news,' such as the city naturally required.

ἐξητάσθη: cp. § 190 note.

203 *οὗ*, 'of such a kind that,' the use of *μηδεῖς* implying that it is the kind of news, not any individual piece of tidings to which Demosthenes is referring.

ἀνέστηκε, 'there he is on his legs before any one else,' the perfect marking the state resulting from the act of starting up.

ἐπεμβαίνων, 'making the crisis his ground of vantage,' with the suggested notion that he will use it to the disadvantage of the state.

εἰσφέρειν, 'to pay the war-tax,' first raised, according to Thuc. iii. 19. 1, in B.C. 428, for the expenses entailed on Athens by the revolt of Mytilene.

εἰ for *οὔτι*, where the clause is of evil omen. See § 105 note.

νεμεῖσθαι, 'have the control of the money.' The middle voice points to the money being spent for the benefit of those who disbursed it, but not at all necessarily on their own personal objects, as money spent in the service of the state would promote the best interests of those who spent it.

204 *κατὰ τῶν πολλῶν ὑμῶν*, 'against the general mass of his fellow-citizens.'

ἔχων ἀφανῆ, κ.τ.λ., 'he goes about secretly fostering in his heart.'

ἐξαπατῶν καὶ φενακίζων, 'deceiving you by his mimicry of woe': *φενακίζων* being added to the more general *ἐξαπατῶν* as a specific mode of imposture.

ταῦθ' ὑποβάλλειν, 'to break in upon him with words like these.'

ἔχειν παρὰ στανῶ, 'to keep your hands quietly by your side,' instead of using them to assault your neighbours.

τυπτήσιν, as from τυπτέω, is the only future for τύπτω known to Classic writers.

καὶ βοηθοῦσι, κ.τ.λ. If the reading is right, the connexion of this 205 with the preceding section seems to be somewhat as follows. The opinion that I have expressed about Meidias is so universal, that in maintaining it 'I receive support even from those who speak on his behalf,' inasmuch as they remained silent when they could hardly have helped speaking, if they had thought his conduct defensible.

διὰ τὴν ἰδίαν ἔχθραν, 'on account of the private enmity,' arising, if we may believe Ulpian, out of the case of Aristarchus, mentioned above, § 104, Eubulus having been his prosecutor.

οὗτος: Eubulus, to whom Demosthenes would probably have pointed with his finger as he spoke the word.

ἄν τε μὴ φῶ. As οὗ φημι is commonly treated as a single negative term, οὗ φῶ might here equally have been used. Cp. Plat. Apol. p. 25 B εἰάν τε σὺ καὶ ἄνυτος οὐ φῆτε εἰάν τε φῆτε.

φησὶ καὶ βιάζεται, 'alleges against me in such violent terms.' See on § 40.

τὸ λίαν εὐτυχεῖν: such prosperity, that is, as Meidias has now attained to.

οὐδὲ πεπονθὼς κακῶς, 'not even after a whole course of ill-treatment.' The negative belongs to ὁμολογῶ, but the intensive force in οὐδέ το πεπονθὼς κακῶς.

οὐδ' ἀφίέντ' ἀφίησιν, 'does not even let me alone when I leave him in peace.'

ἐπὶ τοῖς ἀλλοτρίοις ἀγῶσι, 'in trials with which he has no concern,' as in this of Meidias.

ἀναβήσεται, sc. ἐπὶ τὸ βῆμα, see on § 184.

μηδέ. For the use of μή after ἀξιοῦν, expressive of a claim that one course of action should be followed, and therefore its contradictory prohibited, cp. Thuc. iii. 66. 3 ἀξιοῦτε μὴ ἀντιδοῦναι δίκην.

ἐν τῷ θεάτρῳ: see on § 8. The occasion referred to is of course 206 the προβολή against Meidias, when the ἐκκλησία sat in the theatre in accordance with its custom on such occasions, owing to the close connexion of the case with the Dionysiac Festival.

λιπαρούντος is a stronger word than ἀντιβολούντος, 'was urging him with importunate entreaties.'

ἡδίκηκόςτος probably depends on τὴν προβολὴν γεγενῆσθαι, as in Aesch. F. L. p. 47. 26 προβολὰς δημοσίᾳ ποιούμεθα τῶν συκοφαντῶν, προβολὴν ποιείσθαι being = κατηγορεῖν. In this passage however it might be a genitive absolute. See Goodwin, Moods and Tenses, § 848.

τόν γε φίλον, 'any one at all events who professed to be his friend.'
συνειπεῖν καὶ βοηθήσαι, 'to aid by his advocacy.'

καταγνοῦς, 'because in his own mind he then adjudged him to be guilty.'

χαρίσασθαι, 'to comply with his request.'

- 207 ποιῆσαι belongs directly to μὴ δοῦναι, only indirectly to ὑβρίσθαι, inasmuch as nothing that Eubulus now did could possibly affect the question of whether Demosthenes had or had not been assaulted. What Demosthenes probably means is that Eubulus had brought about such a state of things that, while one man remained the victim of an outrage, another was allowed to escape with impunity.

δύνασαι μὲν καὶ πολιτεύει, 'you have the power indeed, and are acting within your rights,' so that I cannot prevent you either by force or by legal process, but I do ask you to deal fairly with me, 'use the laws to obtain from me any satisfaction you please, but do not deprive me of my remedy for the outrage I have endured in violation of those laws.'

ἐμέ . . . τοῦτο ποιήσεις. As τοῦτο ποιήσεις is here equivalent to κρινεῖς, the accusative of the object naturally follows after it κατὰ ξύνεσιν, but the construction has become idiomatic even where it cannot be so directly justified. Cp. Aristoph. Nub. 259 τὰυτα πάντα τοὺς τελουμένους ἡμεῖς ποιοῦμεν.

- 208 Φιλιππίδην, κ.τ.λ. Of these men we know nothing, unless Diotimus is the same man that is mentioned in de Cor. p. 264. 25 as having been crowned for a gift of shields to the people. If this be so, it would illustrate Demosthenes' assertion that he would be mad if he said anything uncomplimentary to them.

ἐξαιτήσεσθαι καὶ λιπαρήσειν, 'will beg him off with earnest entreaties': λιπαρήσειν not influencing the construction, but merely emphasizing ἐξαιτήσεσθαι. Cp. § 206.

ὃ μὴ γένοιτο, κ.τ.λ., 'which I pray may not take place, which 209 never will take place.'

τῶν πολλῶν καὶ δημοτικῶν, 'belonging to the vulgar herd.'

ταχύ γε, 'scilicet,' a well known formula of irony, introducing a suggestion which is regarded as chimerical. Cp. Aristoph. Nub. 647 τάχῃ γ' ἂν δύναιο μαυθάνειν περὶ ῥυθμῶν, 'you'd soon learn all about rhythm.'

οὐ γάρ; 'how could they help it?' a parenthetical question, cp. in Aristocr. p. 673. 20 καλὰ γε, οὐ γάρ; τὰ γεγραμμένα.

τῶν πολλῶν τφ, 'one of the common herd,' as above in this same section.

τὸν δὲ βάσκανον. The accusative as an exclamation, common in Latin (see Madv. L. G. § 236), is seldom found in Greek without either an interjection preceding, or an infinitive (as just below) following. For the latter cp. Aesch. Eum. 837 ἐμὲ παθεῖν τάδε: Soph. Aj. 410 τοιάδ' ἀνδρα χρήσιμον φωνεῖν.

ἀναπνεῖν is evidently used by Demosthenes as expressing some- 210 thing more than ζῆν: 'he might have been very well content if he were allowed to live,' that he should seek ἀναπνεῖν is intolerable. Perhaps (as Reiske gives it) 'to breathe the air of freedom.' 'Zñ servus, non ἀναπνέει, quod libero solum convenit.'

μὴ . . . ἄλλως πως ἔχετε, 'do not adopt a different policy towards them from theirs towards you.' The dative is a 'dativus incommodi,' cp. in Lept. p. 498. 11 τοῖς ἄλλοις χαλεπῶς τις ἔχων ὀράται; p. 500. 16 οἷς ἀηδῶς ἔχει.

τοῖς χρησαμένοις ἂν, 'who would treat you thus if they had the chance.'

θαυμάζετε, 'do homage to.'

τὴν ἀδειαν, 'the immunity from fear'; the right, that is, of doing as we will without any danger of consequent ill-treatment. See on § 33.

οὐδὲν δεινόν, κ.τ.λ., 'there will be nothing to call for indignation 211 or pity in the treatment of Meidias.'

περιόντα, 'by its superfluous amount.' This is the reading of the best MS., and is in itself better than περιμόντα, which could only mean 'to commit outrages all about the city.'

δικάσῃτε . . . εὐορκεῖτε. μὴ with the aorist subjunctive forbids a definite action, which is still in the future, with the present impera-

tive the continuance of an existing practice or feeling. Cp. Soph. O. C. 731 ὃν μήτ' ὀκνεῖτε μήτ' ἀφήτ' ἔπος κακόν, 'lay aside your fear, and speak no word of evil.'

- 212 καὶ καλῶς ποιούσι, 'and they may thank heaven for it.' This expression, more commonly as a parenthetic participle (cp. in Lept. p. 490. 16 ὑμεῖς καλῶς ποιοῦντες . . . ἄμεινον ἐκείνων ποιεῖτε), occurs frequently in the orators, and though perhaps originally applicable to an action, is more frequently used in reference to a condition of life. It means rather, 'enjoying good fortune,' 'by the favour of heaven,' than 'as a reward for your good conduct.'

παρ' ἑαυτῶν, 'out of their own pockets.'

ἐφ' οἷς εἰσῆλθετε ὁμωμοκότες, 'in accordance with the oath which you had taken when you entered the court.'

εἰ . . . μὴ πρόοιντ' ἄν. In this and similar sentences the hypothesis introduced by εἰ is not merely the supposition expressed by the verb in the optative (or past tense of the indicative) with ἄν, but a complete hypothetical sentence, of which the verb with ἄν itself expresses the apodosis, dependent on a further protasis. This protasis is sometimes fully expressed, as in F. L. p. 395. 6 εἰ μὴ διὰ τὸ τούτους βούλεσθαι σῶσαι, ἐξώλης ἀπολοίμην καὶ προώλης, εἰ προσλαβὼν γ' ἂν ἀργύριον πάνν πολλὸν μετὰ τούτων ἐπρέσβευσα. Here ἐπρέσβευσα ἄν, the verb in the protasis of the whole sentence, is itself the apodosis to the clause εἰ μὴ . . . σῶσαι. In the present clause the subordinate protasis, to which μὴ πρόοιντ' ἄν is apodosis, is contained, though not formally expressed, in χρήματα ἔχοντες, 'if it be the case that these men, supposing that they had the money, would refuse to sacrifice it, how can it be honourable for you to sacrifice your oath?' See Goodwin, Moods and Tenses, § 506.

- 213 τὸ δοκεῖν, κ.τ.λ., 'having taken advantage of their seeming on the strength of their affluence to be somebodies': τινὲς εἶναι being the opposite of μηδένες εἶναι. Cp. Eur. Elect. 939 ἡὔχεις τις εἶναι.

σπουδάζεται. The active form of the future is only found in quite late writers, such as Polybius.

- 214 ἀπεχειροτόνησε Μειδίῳ, 'had given their vote in favour of Meidias': lit. 'had voted the charge away from Meidias.' It should be remembered that the προβολή was decided by a vote of the popular assembly (χειροτονία), not by the verdict of a jury.

δμοίως, 'so terrible as it is now.'

μὴ γεγενῆσθαι. If we suppose *τις* below to refer to Demosthenes himself, this could only mean practically 'that it was all a dream,' a ground of consolation that Demosthenes could hardly have put seriously forward. But it seems more probably that he has considered it from the point of view of the *δικασταί*, who, if the case had been a '*res integra*,' might reasonably have believed that Demosthenes was bringing an unfounded or at least an exaggerated charge against Meidias, or was at all events mistaken in supposing that the outrage was committed against him in his official capacity.

νῦν δὲ τοῦτο, κ.τ.λ. This sentence though long and involved, 215 is quite grammatical, if with Weil and Blass we condemn the word *ἐφαίνεσθε*. The sole verb of the protasis introduced by *εἰ* (used here for *ὅτι* *more Attico*, see on § 105), will then be *ἀποψηφιεῖσθε*, the long series of intervening clauses being summed up in *τηνικαῦτα*, 'under these circumstances.' The first *ὥστε* continues its force down to *ληψομένου*: while the second *ὥστε* introduces the explanation of *τηλικοῦτο*. This extends to the end of the parenthesis, when the syntax of the main sentence is resumed, first with the participial clause *τοιαῦτα λέγοντες*, on which *ἀπαντῶντες* depends, and then with the contrasted adverbial clauses introduced by *ἐπειδή*, these leading up finally to *ἀποψηφιεῖσθε*. *μετὰ ταῦτα* thus still refers to the time before the *προβολή*, and the whole sentence expresses the inconsistency of severity before it, with leniency in the subsequent proceedings, as introduced by *ἐπειδή*. The introduction of *ἐφαίνεσθε* (for which S has *φαίνεσθε*), was probably due to the long series of subordinate clauses intervening between *εἰ* and *ἀποψηφιεῖσθε*, and it led naturally to the interpolation, in some inferior MSS., of *μέν* after *παρ' αὐτά*, and *δέ* after *ἐπειδή*.

παρ' αὐτὰ τὰ δικάματα: see on § 26.

Νεοπτολέμου. Neoptolemus is mentioned de Cor. p. 264. 25 as having been crowned for his benefactions to the state. Of the other persons mentioned in this section we know nothing from other sources, except that Blepaeus is once mentioned in Athenaeus, vi. p. 241 C.

ἀνεκράγετε. The aorist expresses the single act of protest, as the preceding imperfect marked a continuous outcry.

ὥς . . . ληψομένου, 'as though I were going to take money from Meidias'; cp. § 3.

τοῦτ' ἐκείνο, 'the old story,' ἐκείνο signifying that what follows is proverbial, τοῦτο applying it to the present case. Cp. Eur. Or. 804 τοῦτ' ἐκείνο, κτᾶσθ' ἐταίρους, μὴ τὸ ξυγγενὲς μόνον.

- 216 μικροῦ γυμνόν, 'almost naked,' with a common ellipse of δεῖν: cp. de Cor. p. 277. 20 οἱ Λοκροὶ μικροῦ μὲν κατηκόντισαν ἅπαντας.

χιτωνίσκῳ. The diminutive seems to be used not to express special scantiness in the particular tunic, but to point out the unseemliness of such a dress at all in public, without the cloak or mantle generally worn with it. 'In my bare tunic.'

ἀπαντῶντες, 'shouting out whenever you met me.'

ὅπως ἐπέξει, 'mind you proceed against him.' This employment of ὅπως with the 2nd person of the fut. ind. to express a warning or command, is commonly explained by an ellipse of ὅρα or σκόπει (see Jelf, Gr. Gr. § 812. 2), but though this may have been its origin, it seems probable that in use there was no consciousness of any such ellipse. The expression is mostly found in colloquial language as here, occurring forty-one times in Aristophanes and thirteen times in Plato. Eight other instances are quoted from Demosthenes. See Goodwin, Moods and Tenses, §§ 271-274.

ἐν ἱερῷ: that is in the theatre, which was sacred to Dionysus. See § 206, and below § 226.

- 217 ἐν τῷ πράγματι, 'in such a course of conduct.'

ἐν πανηγύρει, 'in a solemn assembly of the people,' the word being especially used of the people assembled at a sacred festival, and so appropriate to the audience in the Theatre of Dionysus.

πεποιημένον, in a middle sense, 'who has made for himself to be witnesses of his insolence not only you, &c.'

- 218 ἀνεξέταστον εἶναι, 'to escape without inquiry.'

ἄλλου τινὸς ἡττησθαι, 'to have been the slaves of some other motive,' and that probably a bad one, such as cowardice or venality.

ἐκ πολιτικῆς αἰτίας, 'from any charge against him as a politician.'

ἀποδοὺς τοὺς στεφάνους. The story, as told by a scholiast, is that Aristophon embezzled some tithes which had been placed in his hands for the purchase of crowns in honour of Athene. Being threatened with a prosecution by Eubulus, he presented the crowns before the day of trial, and so escaped conviction. This Aristophon

was probably an orator of the Azenian deme, who is mentioned more than once by Demosthenes (de Cor. p. 281. 18, F. L. p. 434. 21) as an antagonist of Eubulus. But the name was common at Athens.

ἐκ τοῦ μηδὲν ἂν δύνασθαι, 'because under no circumstances could he have cancelled any of his misdeeds.'

αὐθις, 'at some future time.' Demosthenes' argument is that a public occasion like the present is the right time for deciding offences against the common weal.

ἐτυπτε. The force of the imperfect, 'he was striking,' is to be 219 noted. It was not the single act which was so outrageous, but the temper, which would have made that single act one of a series, if he had only had the opportunity. The will was there to insult not only Demosthenes, and not only all the actual *choregi*, but all potential *choregi*, that is all Athenian citizens.

οὐδὲ . . . οὐδέ. Each οὐδέ refers independently, as usual, to what precedes, and they are not correlative, like οὔτε . . . οὔτε, = 'neither' . . . 'nor.' 'No more were you all *choregi*, still less all the objects of his insults.'

εἰς ὁ παθών, 'any individual who is singled out for ill-treatment.' 220

ἀδικησόμενον, 'the first to suffer wrong.' See on § 30.

περιμένειν, 'wait about idly till the disaster fall upon himself,' cp. Phil. Γ. p. 113. 7 *μεχρὶ τούτου περιμενουμέν, ἕως ἂν ἡμῖν ὁμολογήσῃ πολεμεῖν.*

ἐκ πλείστου, 'as long beforehand as possible.'

Μειδίας ἴσως ἐμέ. Meidias is only a specimen of his class. 'It may be he that has a spite at me, but each of you has equally some enemy to fear.'

ἄπερ οὗτος ἐμέ, sc. ἐποίησεν.

ἀναστῇ τὸ δικαστήριον, exactly as we say 'when the court rises.' 221

πεπίστευκε τῇ πολιτείᾳ expresses the ground of his knowledge and confidence; 'he has come to believe in the protection of the state, and therefore he feels sure and confident that no one will harm him on his way home.'

εἴτ' ἐφ' ἧς ἀδείας, κ.τ.λ., 'will you not therefore, before starting 222 homewards, secure to me the same freedom from apprehension in the strength of which you go on your own way?'

ταῦτα παθόντα, 'after the treatment I have received from Meidias.'

ἐὰν δέ, sc. ὑβρισθῶ. 'Suppose you are mistaken, and I do suffer further wrong, will your indignation then be aroused, after letting Meidias go free to-day?'

- 223 οἱ αἰ δικάζοντες, 'the jury empanelled on each occasion.' The number of jurors for each trial varied with the importance of the case, according to Gilbert (Const. Ant. p. 393) from 201 to 2501, the number being always uneven. But he seems to take his lowest number from this passage (see p. 395, n. 2), the rhetorical character of which makes it unsafe to take it as an exact authority for numbers.

καθίστη, 'appoint to try the case.'

τῷ μεθ' ὅπλων, κ.τ.λ. The various possible grounds of confidence are suggested not as existing *de facto* in the jurors, but as what might elsewhere be sufficient guarantees of safety.

[τοὺς δικάζοντας]. These words seem to be a gloss of some commentator who had not observed that the δικάσται are throughout supposed to be considering the matter for themselves, so that words referring to themselves (συντεταγμένοι . . . νεώτατοι) are in the nominative case.

- 224 ἐὰν βεβαιῶτε, κ.τ.λ. This sentence answers the preceding. 'You will find it, if you give them force, if you make them effective wherever they are required in protecting those who stand in need of them': αἰ belongs to παρέχετε κυρίους, not to τῷ δεομένῳ. See on § 177.

ὑμῖν . . . τοῖς νόμοις, 'the laws derive their strength from you, and you from the strength thus imparted to the laws.'

- 225 ὥσπερ ἄν, sc. βοηθήσειε, the protasis εἰ ἀδικοῖτο being implied in ἀδικουμένῳ.

τῶν νόμων is the objective genitive, 'offences against the laws'; cp. in Timocr. p. 745. 2 ἐπ' ἀδικίᾳ τῆς πόλεως.

ἐφ' ὅτου, κ.τ.λ., 'in whosoever case they may be detected,' i.e. 'whosoever he may be that is found committing them.'

εὑρησθαι. Omitting μήτ' ἄλλο μηδέν (see not. Crit.) this will mean, 'should have been found available as a means whereby a man may transgress the laws without paying the penalty.'

- 226 ἐκλώζετε. κλώζειν has been commonly taken of making a noise like a jackdaw, from a supposed, but impossible, etymological connexion with κολοῖός. If it is connected with the jackdaw at all,

it must be an onomatopoeic formation representing his cry, and entirely independent of *κολοιός*, but it more probably comes from the clucking of a hen, like the Latin *glocio*.

προὔκαλείσθε, κ.τ.λ., 'you kept challenging the victim to demand satisfaction.'

προκατέγνωκεν, 'has passed the preliminary vote of the *προβολή* 227 against him.'

εἰς ἱερόν: see on § 216.

δικάσοντες εἰλήχατε, 'ye have drawn the lot to sit on the jury.' This seems to be an unparalleled construction with *λαγχάνω*, though perhaps arising easily out of such expressions as *λαχεῖν ἱερεῖς*, adv. Eubul. p. 1313. 24. With verbs the infinitive is more usual, as in § 111 *βουλεύειν μου λαχόντος*.

μὴ ψήφῳ, 'by a single verdict,' i.e. by your collective vote given once for all.

σωφρονίσαι, 'to give a useful lesson to the rest of men,' explained by *παράδειγμα ποιήσαντες τοῦτον*.

περὶ οὗ, 'in whose case.'

ὁσίαν καὶ δικαίαν, 'that shall be approved by gods and men alike.'

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